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## The adventures of five hundred merchants as recounted in two versions in the *Mahāvastu*\*

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The present article shows two versions of the story *Pañca vāṇija-śatā*, one metrical and the other one in prose, found in the *Mahāvastu*<sup>1</sup> (hereafter abbr. Mv). The story gives an account of the adventures of five hundred merchants trapped on the island of *rākṣasīs* after their ship had been wrecked in the ocean by a *makara*. In the end the merchants are rescued by a wonder-horse (= bodhisattva), who safely takes them back to their homeland.<sup>2</sup>

The text below is a new edition of this chapter, hereafter abbr. Mv (KM), prepared by the author on the basis of the sole extant palm-leaf manuscript Sa (ca. 12th-13th c.; hereafter abbr. Sa) and the oldest extant paper manuscript Na (1657 A.D.; hereafter abbr. Na), from which all the later manuscripts of the Mv derive.<sup>3</sup> Variant readings and references to Senart's *editio princeps* of the Mv are given in footnotes.

We find a story about five hundred merchants lured by *yakkhinīs* in a city called *Sirīsavatthu* (located on Sri Lanka) also in *Jātaka* II 127-130 (no. 196, *Valāhassajātaka*<sup>4</sup>).<sup>5</sup> Here the shipwrecked merchants are saved by a steed named *Valāha* (bodhisattva).<sup>6</sup> In this relatively short account we find two verses which partially correspond to two final verses in the metrical version of the story preserved in the Mv:

Mv (KM)<sup>7</sup> reads as follows:

*ye nāva śraddadhiṣyanti vacanaṃ dharmarājino |*

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\* I thank Prof. Seishi Karashima for his valuable remarks regarding the present article.

<sup>1</sup> Se 3.67-90; Sa 290v-298r.

<sup>2</sup> In the Mv there is also another story giving an account of the adventures of five hundred merchants, i.e. *Dharmalabdha-jātaka*, in which some elements are similar to those found in *Pañca vāṇija-śatā*, but there are major differences between the two accounts. First and foremost, *Dharmalabdha-jātaka* does not end with the rescue of the merchants, but adds a second part which gives an account of the further adventures of the chief merchant named *Dharmalabdha*. In fact, this additional part corresponds to the events described in another Pali *jātaka*, i.e., *Talapattajātaka*. Moreover, the motif of a horse (= bodhisattva) saving the shipwrecked merchants from the island is not found in the chapter *Dharmalabdha-jātaka*. Therefore, although the two stories pertain to the same popular legend, the differences are major.

<sup>3</sup> Both manuscripts Sa and Na were discovered by the Nepal-German Manuscript Preservation Project in Nepal only in the 1970s, therefore they were not used by Senart in his *editio princeps* (1882-1897). In this chapter Senart consulted two mss.: ms. B (dated 1800 C.E.) and ms. M (undated, but later than B).

<sup>4</sup> See Dutoit II 149-153.

<sup>5</sup> See Lienhard 2000: 219-225; Lienhard 2003: 505-509. See also Anālayo 2012: 80.

<sup>6</sup> Jā II 129: *tasmīṃ pana kāle Bodhisatto valāhassayoniyam nibbatti, sabbaseto kākasīso muñjakeso iddhimā vehāsaṃgamo ahoṣi.*

<sup>7</sup> A new edition of the *Mahāvastu*, currently under preparation by Seishi Karashima and Katarzyna Marciniak at The International Research Institute for Advanced Buddhology at Soka University.

vyasanam te nigamasyanti rākṣasīhi va vāṇijā ||

“Those who will not believe in the words of the king of dharma,  
They will go to destruction, like the merchants [destroyed] by the *rākṣasīs*”.

Jā II 130.6:

*ye na kāhanti ovādam narā Buddhena desitam* |

vyasanam te gamissanti rakkhasīhi va vāṇijā ||

Mv (KM):

*ye ca puna śraddadhiṣyanti vacanam dharmarājino* |

svastinā ..<sup>8</sup> gamiṣyanti vālāhenēva vāṇijā ||

“But those who will believe in the words of the king of dharma  
They will go safely, like the merchants [saved] by Vālāha”.

Jā II 130.8:

*ye ca kāhanti ovādam narā Buddhena desitam* |

sotthim pārāṃ gamissanti vālāhenēva vāṇijā ||

Similarly, there is a story of five hundred merchants devoured by *rākṣasīs* included in *Divyāvadāna* (no. 36, *Mākandikāvadāna*). Other versions are found in *Kāraṇḍavyūha* (*Siṃhalasārvathavādhoddhāraṇa*) and in *Guṇakāraṇḍavyūha*; further, we find a version of this story in the Chinese *Mūlasarvastivāda-Vinaya* and in T. 3, no. 190. A Jaina version of this *jātaka* (*Māgandiyajñāta*), examined in Lienhard 2003, also exists.

In the versions of the story found in Divy, Kv and GKv the leader of the merchants is called Siṃhala, while in the Mv as well as in Jā his name is not mentioned. In the Mv he is always referred to only as *sārvathavāha*, in Jā as *jeṭṭhavāṇija*. The name of the horse which rescues the merchants and takes them back to their home is Keśin in the prose account in the Mv, while in the verses it is called Vālāha / Valāha, the same as in the versions of the story in Jā, Divy and Kv. A mythical horse named Keśin occurs, as far as I know, only in this chapter in the Mv and in one Chinese version in T. 3, no. 190, where we read:

“At that time, the Buddha said to the monks: “I remember that, in the past, there was a king of horses named Keśī (雞尸). Its appearance was elegant; its body was white and pure, just like white snow, like white silver, like the pure full moon, like a flower of jasmine (*kunda*, 君陀); its head was of purple colour; it galloped swiftly like the wind; its voice [sounded] like a wonderful drum”. ”<sup>9</sup>

<sup>8</sup> One syllable is missing; we should read <te>; cf. with the reading in the verse preceding: *vyasanam te gamissanti*.

<sup>9</sup> 爾時，佛告，諸比丘言：“我念往昔有一馬王，名雞尸，形貌端正，身體白淨，猶如珂雪，又若白銀，如淨滿月，如君陀花，其頭紺色，走疾如風，聲如妙鼓。”

The description of the horse in this Chinese version is very similar to that in the metrical version of the story in Mv: *Vālāho turago śīghro muñjakeśo hayottamo*

*anupūrva surucitāṃgo viśuddhakāyo sugandho dhotavālo*

*balavāṃ javen(‘) upeto vātayavasamo anilayāyi*

*kākaśiro padmanetro Vālāhakulābhinirvṛtto*

*Himavantaśikharasadrśa meghasvanita va dundubhininādo.*

“Vālāha, the swift Muñja-haired horse, the best of horses,

With glossy limbs, pure body, fragrant, with a bright-hair tail;

Strong, endowed with speed equal to the speed of the wind, galloping through the air;

Its head is raven-black, its eyes are lotus-blue, coming from the race of Vālāhaka;

After comparison of the content of the stories preserved in Jā, Mv, Divy and Kv, one can put forward a hypothesis that originally the legend about the adventures of the five hundred merchants comprised only the following main elements:

- The shipwrecked merchants are lured by *rākṣasīs* (or *yakkhinīs* in Pā) disguised as beautiful women;
- The chief merchant (later called Siṃhala, but in Mv and Jā no name is given) finds out the truth and reveals it to the other merchants;
- A wonder-horse (named Valāha / Vālāha or Keśin) rescues the merchants from the island and takes them back home.

In three of the earlier mentioned versions, i.e., in Mv, Jā and Divy, the narrative ends with the rescue of the merchants from the island; while the others (Kv, GKv) add a second part which gives an account of the further adventures of the chief merchant. In fact, this supplementary part corresponds to the events recounted in another story, i.e., in Pali *Talapattajātaka* (no. 96) and in *Dharmalabdha-jātaka* in Mv (Se 3.286-3.299).

The *Pañca vāṇija-śatā* preserved in Mv contains details which are not found in the above-mentioned Pali and Sanskrit versions of the legend, i.e., a detailed description of the merchants' desperate attempts to save their lives after the ship had been wrecked by a *makara*; a long list of various plants, trees and flowers growing on the island of *rākṣasīs*<sup>10</sup>; a vivid description of *rākṣasīs* regaling the merchants with drinks and savoury foods, etc.

The juxtaposition below of the two versions of the story shows the extent to which the content of the account in prose corresponds to the metrical one, as well as highlighting the differences as far as the language is concerned. The structure in which a story related in verse is repeated in more elaborate prose is common in Mv. There are numerous chapters which follow this specific pattern.<sup>11</sup>

The comparison of the two versions of *Pañca vāṇija-śatā* in Mv shows that their relationship is very close. We can be fairly certain that the verses were composed first, while the prose part is an elaboration of the verses, whose language is easier and more comprehensible to a reader. The content of the two accounts is nearly identical, i.e. all the main events described in verses are also found in the prose version. Naturally, some descriptions in prose are much longer and more detailed, but interestingly, there are also parts of the story where the verses provide much more elaborate description than the prose, i.e., a long description of nature on the island is much more concise in prose and it does not contain the names of various trees and plants listed in the metrical version.

As far as the language in both versions of the story is concerned, not surprisingly, the verses contain more MIndic and BHS forms than the prose, e.g., prose (abbr. p.) *yūyam* / verses (abbr. v.) *yuṣme*; p. *āgacchatha* / v. *etha*; p. *gamiṣyāmi* / v. *gaṃsāmi*; p. *grhitvā* / v. *grahetvāna* etc. Some examples illustrating how the same content is expressed in prose and in verses using different words and phrases are listed below:

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It resembles the summit of Himalaya; its roar sounds like a cloud or a kettle-drum".

<sup>10</sup> In one of the Chinese version of the story in T. 3, no. 190 we find a very similar list of various plants and trees growing on the island.

<sup>11</sup> See Marciniak 2017.

- p. *na mahāsamudro mṛtakuṇapena sārdhaṃ samvasati / v. na hi mṛtakuṇapena lavaṇajaladharo vasati rātrim;*
- p. *devadevā namasyanti yo yaḥim deve abhiprasanno / v. devā ca namasyanti yo yādṛśam asti adhimukto;*
- p. *keci dṛtim ādāya kecit phalakhaṃ keci alābuśreṇiyaṃ kecit parasparasya jīvitād vyaparopetvā taṃ kuṇapaṃ ālambanti / v. keci alābuśreṇiyo apare puna simbalimayāṃ phalakāṃ (')pare dṛtim grahetvā tūlasya ca raṃhiyo apare aparo paraṃ vadhivā ālambati jīvitārthāye;*
- p. *maṣṣatha muhūrtaṃ yāva śokaṃ vinodemaḥ / v. īṣikṣaṇaṃ pratīkṣatha yāva śokaṃ vinodema;*
- p. *yas teṣāṃ pañcānāṃ vāṇijakaśatānāṃ sārthavāho paṇḍito saprajñājātiko / v. yo teṣāṃ sārthavāho sapraṇṇo sakuśalo sabuddhiko;*
- p. *taṃ hayarājaṃ śaraṇaṃ prapadyatha so yuṣmākam ito rākṣasādvīpāto samudrasya pāraṃ prāpayiṣyati / v. taṃ ve upetha śaraṇaṃ so neṣyati svastinā pāraṃ.*
- p. *te dāni sarve vāṇijakaśatā tāhi strīhi śayitāhi tatra pratigupte pradeśe sarveṇa samāgatā / v. tasya divasasya (')tyayena sahaśāyinībhiḥ tadā osuptābhiḥ agamensu taṃ pradeśaṃ pratiguptaṃ vāṇijā sarve;*
- p. *tato sānaṃ hayarājena imaṃ rākṣasadvīpam anuprāptena etam ādīnavaṃ ācīkṣiṣyāmi / v. tato sānaṃ ākhyāmi paścā samprāpte hayasāhvaye.*

### ***Pañca vāṇija-śatā***

Prose, Mv (KM) <sup>12</sup> (Se 3.67-3.77; Sa 290v-294v)	Verses, Mv (KM) (Se 3.77-3.90; Sa 294v-297v)
bhikṣū bhagavantam āhansuḥ “paśya bhagavaṃ kathaṃ bhagavatā āyusmantaŚāriputraMaudgalyāyanapramuk hānāṃ <sup>13</sup> pañca bhikṣuśatā Saṃjayiparivrājaka-dṛṣṭigateṣu <sup>14</sup> vinivartayitvā, anavarāgrāto jātījarāmarāṇasaṃsāragahanakāntārāto tārītā”. bhagavān āha “na bhikṣavo etarahiṃ yeva <sup>15</sup> mama ete ŚāriputraMaudgalyāyanapramukhā pañca bhikṣuśatā Saṃjayiṣya <sup>16</sup> parivrājakasya	saṃvegaṃ janayitvāna udvejetvāna mānaṣaṃ   śṛṇotha ekāgramanā suprasannena cetasā    <sup>203</sup> dharmārthayuktaṃ śrāddhānāṃ romaharṣasaṃjananaṃ <sup>204</sup>   pūrvacaritaṃ <sup>205</sup> bhagavato śṛṇotha cittaṃ prasādetvā    <sup>206</sup>

<sup>12</sup> In the new edition the italic character indicates an emended reading, differing from the base text, namely the sole extant palm-leaf manuscript Sa.

<sup>13</sup> Na *āyusmatāṃ*; Se *āyusmatśāriputra*<sup>o</sup>. For the stem *-nta* in composition, cf. BHS § 18.5.

<sup>14</sup> Sa Na *gate avinivart*<sup>o</sup> (s.e.; the *akṣaras su* and *a* are sometimes confused); Se em. *saṃjayiparivrājakasya dāruṇeṣu dṛṣṭigateṣu vinivartayitvā*.

<sup>15</sup> Na Se *eva*.

<sup>16</sup> Sa Na *saṃjayiṣya*.

<p>dāruṇeṣu dṛṣṭīgateṣu vinivartayitvā, anavarāgrāto jātījarāmarāṇasaṃsāragahanakāntārāto tāritā. anyadāpi ete mayā dāruṇāto<sup>17</sup> rākṣasīdvīpāto rākṣasīnām hastagatā<sup>18</sup> vinivartayitvā, kṣemena mahāsamudrāto uttārayitvā Jambūdvīpe pratiṣṭhāpitā”. bhikṣū āhaṃsu “anyadāpi bhagavām<sup>19</sup>” bhagavān āha “anyadāpi bhikṣavo”.</p> <p>bhūtapūrvam bhikṣavo atītam adhvānam Jambūdvīpāto pañca vāṇijaśatāni samudranāvāye mahāsamudram<sup>20</sup> avagāḍhā dhanasya arthāye<sup>21</sup>. teṣām taṃ yānapātram samudramadhyāgatam<sup>22</sup> makareṇa matsyajātena bhinnam.</p> <p>te dāni tena yānapātreṇa vipannena devadevā<sup>23</sup> namasyanti, yo yaḥiṃ deve abhiprasanno. keci Chivan namasyanti, keci Vaiśramaṇam<sup>24</sup>, keci<sup>25</sup> Skandham, keci Varuṇam, keci Yamam, keci Kuveram keci, Chakram, keci Brahmaṃ, keci daśa Diśam namasyanti “yathā ito</p>	<p>atha tasmim kāle tasmim samaye (')śvarājā babhūvāham karuṇalābhī<sup>207</sup>   tāresi vāṇijagaṇām rākṣasīdvīpāl lavaṇatoyāt   <sup>208</sup></p> <p>tena kho<sup>209</sup> pana samayena samudram upajāto<sup>210</sup> vāṇijānām gaṇa<sup>211</sup>   ūrmītarāṅgamalinām<sup>212</sup> bahuratanavantam dhanārthāya   <sup>213</sup> atha makaramatsyena bhidyate yānapātram lavaṇatoyena<sup>214</sup>  </p> <p><sup>215</sup>abhilavaṇavegatūrṇo<sup>216</sup> garuḍo va<sup>217</sup> pakṣavātena   <sup>218</sup> tasmim vikīryamāṇe ravanti ārtasvarām<sup>219</sup> udadhimadhye  </p> <p>devā<sup>220</sup> ca namasyanti yo yādṛśam asī<sup>221</sup> adhimukto<sup>222</sup>   <sup>223</sup> keci Chivam keci Vaiśravaṇam Skandam Varuṇam Yamam Kuveraṇ ca   apare Sahasranayanam Virūḍhakaṃ<sup>224</sup> ca Diśam ca (')pare   <sup>225</sup></p>
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<sup>203</sup> The metre is *Śloka*; *pāda* c is *bha-Vipulā*.

<sup>204</sup> Se *harṣaṇasaṃjanam*.

<sup>205</sup> Se *pūrvam caritam* (unmetr.).

<sup>206</sup> *Pāda* a fits *Śloka* (*ma-Vipulā*); *pāda* b is *Āryā*, but it can become *Śloka* if we read *romaharṣaṇasaṃjanam* for *romaharṣasaṃjananam*; the second line is regular *Āryā Pathyā*.

<sup>17</sup> Sa *tāru*<sup>o</sup> (s.e.); corr. Na.

<sup>18</sup> Corr. Se; Sa *gāto*; Na *gatāto*.

<sup>19</sup> Na Se *bhagavan*; for the voc. sg. masc. *-ān*, cf. BHSG § 18.81; Abhis III § 15.4.

<sup>20</sup> Se *mahantaṃ sa*<sup>o</sup>.

<sup>21</sup> Se *artham*.

<sup>22</sup> Se *madhye gatam*.

<sup>23</sup> Na Se *devām*; for the acc. pl. masc. *-ā*, cf. BHSG § 8.92; Abhis III § 6.33.

<sup>24</sup> Na Se *Vaiśravaṇam*; AMg *Vesamaṇa*; see BHSD s.v. *vaiśramaṇa* “(regular Pkt form; not in Pali); = *Vaiśravaṇa* (Kubera): Gv 494.24 (as god of wealth)”; see also Bollée 2002: 294; Leumann 1882 s.v. *vesamaṇa*; Jacobi 1886 s.v. *vesamaṇa*.

<sup>25</sup> Se *keci*.

<p>mahāsamudrāto jīvantā uttarema”.</p> <p>te dāni tena yānapātreṇa<sup>26</sup> vipannena nānāprakārāṇi plavāni ādāya samudramadhyam patitā.</p> <p>keci<sup>27</sup> dṛtim<sup>28</sup> ādāya, kecit phalakhaṃ<sup>29</sup>, keci<sup>30</sup> alābuśreṇīyam, kecit parasparasya jīvitād vyaparopetvā taṃ kuṇapam ālambanti</p> <p>“na mahāsamudro mṛtakūṇapena sārddham samvasati, atha khalu taṃ mṛtakūṇapam<sup>31</sup> kṣīpam eva sthalaṃ vā dvīpam vā kṣīpati.</p>	<p>teṣāṃ cāparārthāya<sup>226</sup> upakaraṇāni abhūnsuḥ yāni pātrasmim<sup>227</sup>  </p> <p>te tāni grahetvāna lavaṇajaladharaṃ samavagāḍhā   <sup>228</sup></p> <p>keci<sup>229</sup> alābuśreṇīyo apare puna simbalimayāṃ<sup>230</sup> phalakāṃ<sup>231</sup>  </p> <p>(')pare<sup>232</sup> dṛtim<sup>233</sup> grahetvā tūlasya ca raṃhiyo<sup>234</sup> apare   <sup>235</sup></p> <p>aparo<sup>236</sup> paraṃ vadhītvā<sup>237</sup> ālambati jīvitārthāye  <sup>238</sup></p> <p>na hi mṛtakūṇapena &lt;saha&gt;<sup>239</sup> lavaṇajaladharo vasati rātrim   <sup>240</sup></p>
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<sup>207</sup> Se *atha tasmiṃ kāle aśvarājā babhūva ahaṃ karuṇalābhī*.

<sup>208</sup> The meter is *Āryā*, but *pāda* a is unmetrical; in *pāda* b read *rākṣasīdīpāl* for *rākṣasīdvīpāl* (m.c.).

<sup>209</sup> Se *khu*.

<sup>210</sup> Se *upayāto*; for *ya* → *ja* in ms. Sa see Marciniak 2014: 165; cf. also BHS § 2.34.

<sup>211</sup> Sa Na *gaṇām*; Se *vāṇījakagaṇo*.

<sup>212</sup> Sa Na *harmi*<sup>o</sup> (s.e.); Se *ūrmītarāṅgamālāṃ*; J. III 81 “surrounded by the tossing waves”; and n. 3. “*māla* is taken as the compositional form of *mālā* ‘wreath’”; but cf. MW s.v. *tarāṅgamālīn* “wave-garlander; = the sea”.

<sup>213</sup> The meter is *Āryā*; *pāda* a is unmetr.; the metre can be improved by reading: *tena khu pana samayenā samudram upajātō vāṇījāna gaṇa* (m.c.) (— ∪ ∪ | ∪ ∪ ∪ ∪ | — — | ∪ — ∪ | ∪ ∪ — | ∪ — ∪ | — ∪ ∪ | ∪); in *pāda* b we should read *ṛatanavanta* and *ūrmī*<sup>o</sup> for *ūrmī*<sup>o</sup> (m.c.).

<sup>214</sup> Instr. for loc. (see BHS § 7.30); or s.e. for *lavaṇatoye*? Se *bhijje taṃ yānapātraṃ lavaṇatoye*.

<sup>215</sup> The words underlined are the words that are not clear to me. I leave them unchanged in the form they are found in the old palm-leaf ms. Sa.

<sup>216</sup> ? Se *abhidravati vega*<sup>o</sup> (≠ mss.); since this part does not have a parallel in prose, we can assume it was already corrupted at the time when the prose version was written.

<sup>217</sup> Se *ca*.

<sup>218</sup> *Pāda* a is unmetr.; in *pāda* b read *iva* for *va* (m.c.).

<sup>219</sup> Se *°svara*.

<sup>220</sup> Se *devām*; for the acc. pl. masc. -ā, cf. BHS § 8.92; Abhis III § 6.32.

<sup>221</sup> Sa Na *asmi*; corr. Se.

<sup>222</sup> Sa Na *°muktā* (s.e.); corr. Se.

<sup>223</sup> The meter is *Āryā*, but in *pāda* b the 3rd *gaṇa* is unmetrical (— ∪); read *namasyantī* (m.c.).

<sup>224</sup> Sa Na *virūḍhakaṃ* (s.e.; unmetr.).

<sup>225</sup> The meter is *Āryā*, but *pāda* a is too long; Se omits *Varuṇa*; in *pāda* b the metre can be improved by reading: *apare sahasranayanaṃ virūḍhakaṃ ca apare diśāṃ ca* (')pare.

<sup>226</sup> Sa *patreṇa*; corr. Na.

<sup>227</sup> Se *kecid*.

<sup>228</sup> Se *ghaṭim* (≠ mss.); cf. MW s.v. *dṛti* “a leather bag for holding water and other fluids, a skin of leather”. See also Bhattacharya 2008: 317: “an inflated *dṛti* can be used for keeping oneself floating in water”.

<sup>229</sup> Se *phalakam*; cf. AMg. *phalaha*; Skt *phalaka* “a big plank”. See also BHS s.v. *phalaha* “*phalaha*, also written *phalakha*, *phalaka*”; but the form used in the verses is Skt *phalaka*.

<sup>230</sup> Se *kecid*.

<sup>231</sup> Se *kuṇapam* (≠ mss.).

<p>tato vyaṃ pi etena kuṇapeṇa sārḍhaṃ dvīpaṃ vā sthalaṃ vā uttariṣyāmaḥ<sup>32,,</sup>.</p> <p>te dāni vāṇijakā tatra mahāsamudre<sup>33</sup> plavaṃtā vātena rākṣasīdvīpaṃ kṣiptā. <i>te tahiṃ rākṣasīdvīpe</i><sup>34</sup> nānāprakārāṇi nānādrumasahasrāṇi paśyanti.</p> <p>yathāyathā ca vātena taṃ tīraṃ allīpiyanti, tato tato pramadāśatāni paśyanti, mānāpikāni darśanīyāni nānāraṃgaraktavasanāni sālaṃkārabhūṣitāni āmuktamaṇikuṇḍalāni<sup>35</sup> vicarantyo.</p> <p>kācin navavadhūkārā<sup>36</sup>, kācid evaprasūtikākārā, kāci dviprasūtikārā<sup>37</sup>, kācin madhyamastrī-ākārā<sup>38</sup>, bahūni rākṣasīśatāni mānuṣīrūpāṇy abhinirmiṇitvā,</p>	<p>te tahiṃ pariplavaṃtā<sup>241</sup> vāhati<sup>242</sup> <u>yayāṃ</u><sup>243</sup> rātrīṃ jaladhare<sup>244</sup> lavaṇatoye   atha sandassensu<sup>245</sup> tīre tīraruhāṃ<sup>246</sup> pādapapravarāṃ   <sup>247</sup></p> <p>yathayatham<sup>248</sup> upenti tīra<sup>249</sup> atha paśyanti śatāni pramadānāṃ   divyavadhūsadṛśānāṃ<sup>250</sup> raktāmbaravastravasanānāṃ   <sup>251</sup></p> <p>kāci tatra kanyāsadṛśā<sup>252</sup> aparā puna navavadhū va śobhanaṃ bhavati<sup>253</sup>  <sup>254</sup> .....    (?)</p> <p>varamālyadāmaśirajā Jāmbūnadajvalitakuṇḍalamukhīyo<sup>255</sup>   haripiṅgalasadrśanayanā<sup>256</sup> śobhenti<sup>257</sup> saripatīrīra<sup>258</sup>   <sup>259</sup></p>
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<sup>226</sup>Se *ca parā*<sup>o</sup>.

<sup>227</sup> Sa Na *yāni te tasmim* (s.e.); corr. Se.

<sup>228</sup> In *pāda* a read *ca* (')*parārthaye* and *abhūnsu* for *abhūnsuh* (m.c.); the metre in *pāda* b can be improved by reading e.g., *te vā* (= *eva*, m.c.) *tāni grahetvā lavana°*.

<sup>229</sup> Se *kecid.*

<sup>230</sup> Se *simbalī*<sup>o</sup>; cf. Pā *simbali* “the silk-cotton tree *Bombax heptaphyllum*”.

<sup>231</sup> Corr. Se; Sa Na *phalākām*.

<sup>232</sup> Se *apare*.

<sup>233</sup> Se *vr̥tim* (≠ mss.). cf. MW *drti* “a leather bag for holding water and other fluids, a skin of leather”. See also Bhattacharya 2008: 317: “an inflated *drti* can be used for keeping oneself floating in water”.

<sup>234</sup> “(cotton) rope”; Se *rāsiyo*; *ramhi* < Pā *ramsi* < Skt *raśmi* (cf. Pischel § 312; von Hinüber 2001: § 309).

<sup>235</sup> The meter is *Āryā*; in *pāda* a we should read *kecid alābuseṇiyō* (— — | ◡ ◡ | ◡ ◡), and *ṣimbalī*<sup>o</sup> for *ṣimbalī*<sup>o</sup> (m.c.); in *pāda* b read *apare* for (')*pare* (m.c.).

<sup>236</sup> The mss. lack *aparo* (hapl.); supplied by Senart.

<sup>237</sup> Corr. Se; Sa Na *bandhitvā* (w.r.; unmetr.).

<sup>238</sup> Se em. *aparo param vadhitrā ālambati jīvitasya arthena* (≠ mss.).

<sup>239</sup> The mss. lack *saha* (unmetr.); this word was rightly supplied by Senart; cf. with the reading in the prose version: *na kila sāgaro mrtakunapena sārdham samvasati*.

<sup>240</sup> The metre is *Āryā*; in *pāda* a we should read *jīvitasya arthāye* for *jīvitārthāye* (m.c.).

<sup>32</sup> Cf. Vin 2.237: *mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde matam kuṇapam taṃ khippam ñeva tīram vāheti thalam ussādeti*.

<sup>33</sup> Corr. Na; Sa °*samudra*.

<sup>34</sup> Sa Na rāksasīdvīpam kṣiptā te tahiṃ rāksasīdvīpam kṣiptā te tahiṃ rāksasīdvīpe (ditt.); corr. Se.

<sup>35</sup> Sa Na °*kundāni* (lip.); corr. Se.

<sup>36</sup> Se °*vadhukākārā*.

<sup>37</sup> “who has given birth twice”; Se omits *kāci dviprasūtikārā* ( $\neq$  mss.).

<sup>38</sup> *Se madhyamastrīkākāra*.



<p>samudraṃ otaritvā eka-m-eko vāṇijako gr̥hīto “svāgatam āryaputrāṇām āryaputrā. asmākam apatikānām<sup>39</sup> patikā bhaviṣyatha, anāthānām nāthā bhaviṣyatha, abandhūnām bandhū bhaviṣyatha. asmākam pi svāmikā mahāsamudre vipannayānapātrā sarve anayāto vyasanam āpannāḥ.</p> <p>dhruvam asmākam jaladharo prasanno, yena yūyam iyaṃ dvīpam<sup>40</sup> ānītā”. tehi<sup>41</sup> te vāṇijā<sup>42</sup> āmśehi ārūpitā, samudrāto uttāritā, sthale pratiṣṭhāpayitvā, teṣām vāṇijakānām samāśvāsanti “mā āryaputrā utkaṇṭhatha<sup>43</sup>, mā paritapyatha.</p> <p>mahāratanaadvīpa<sup>44</sup> āryaputrā anuprāptāḥ, bahuratanam anantaratanam bahu-</p>	<p>tā<sup>260</sup> ca-m-avagāhya salile<sup>261</sup> sakarūṇamadhurām girām<sup>262</sup> udīrensu   “yathāryaputra<sup>263</sup> capalam bhavathā nāthā anāthānām   <sup>264</sup> asmākam apatikānām abāndhavānām vane vasantīnām<sup>265</sup>  </p> <p>dhruvam jaladharo prasanno yena vo tīram ānītā”   <sup>266</sup> amśesu<sup>267</sup> tām grahetvā parasparam uddharensu salilāto   āśvāsenti ca bahuśo “ārya viśādam na kartavyam   <sup>268</sup> asmehi<sup>269</sup> saha<sup>270</sup> pramadāhi āryaputra<sup>271</sup> vasatha mā viśādam<sup>272</sup>   priyam vā bāṃdhavam<sup>273</sup> vā tyajitvā mitrām pitaram ca putrāṇi ca   <sup>274</sup></p>
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<sup>241</sup> Sa Na *pariplavam*; corr. Se.

<sup>242</sup> Se *pariplavantā tām rātrim*...; cf. MW s.v. *√vah* “(intrans.) to be carried, to swim”; here *vāhati* for *vāhamti* (m.c.).

<sup>243</sup> ? So read all the mss.; Se *tām*.

<sup>244</sup> Em. Se; Sa Na *dhareṇa*.

<sup>245</sup> Se *saṃdarśensu*; Pā *dasseti*.

<sup>246</sup> Sa *rukām* (s.e.); corr. Na.

<sup>247</sup> The meter is *Āryā*, but *pāda* a is too long; in *pāda* b read *dasensu* for *dassensu* (m.c.).

<sup>248</sup> Se *yathāyatham* (unmetr.).

<sup>249</sup> Se *tīram*.

<sup>250</sup> Corr. Se; Sa Na *divyāvadhūśādrśānām* (unmetr.).

<sup>251</sup> The metre is *Āryā*; in *pāda* a read *tīram* for *tīra* and *paśyantī* for *paśyanti* (m.c.; alternatively, we can read *paśyanti* <ca>).

<sup>252</sup> Sa Na *kanyāsatādrśām* (s.e.); corr. Se.

<sup>253</sup> Se *kācit kanyāśadrśā aparā puna navavadhū va śobhanti*.

<sup>254</sup> This is probably *pāda* a of *Āryā* (partially unmetr.), which means that either this verse consists of two *pādas* a and one *pāda* b, or *pāda* b of the first verse is missing.

<sup>255</sup> Se *jāmbu*°.

<sup>256</sup> Sa Na *ṇayano*; corr. Se.

<sup>257</sup> Se *śobhanti* (unmetr.).

<sup>258</sup> “They beautify (*śobhanti*) the shore of the ocean (*sarīti-pati*)”; Sa Na *dhīra* (s.e.); Se *sarīpatitīre*.

<sup>259</sup> The metre is *Āryā*; in *pāda* a we should read *jāmbu*° for *jāmbū*° (m.c.); in *pāda* b read *śādrśa*° for *śadrśa*° (m.c.).

<sup>39</sup> Corr. Na; Sa *kānā*.

<sup>40</sup> Sa Na *dvīpam* (s.e.); corr. Se.

<sup>41</sup> Instr. pl. masc. used for instr. pl. fem.; confusion of gender; Se *tāhi*.

<sup>42</sup> Sa *vājikā* (s.e.); corr. Na.

<sup>43</sup> Sa Na *mā āryaputrā mā utkaṇṭhatha*; corr. Se.

<p>annapānaṃ bahupuṣpaphalaṃ bahugandhamālyavilepanaṃ bahuvastraṃ bahu-astaraṇaprāvaraṇaṃ.</p> <p>iha āryaputrā<sup>45</sup> asmābhiḥ krīḍantā ramantā pravicārayantā, madhuṇ ca āsavaṃ<sup>46</sup> ca pibantā, ādīnavaparā<sup>47</sup> sukhāni<sup>48</sup> anubhavatha”. te dāni vāṇijā āhaṃsuḥ “marṣatha muhūrtaṃ yāva śokaṃ vinodemaḥ”.</p> <p>te dāni sarve pañca vāṇijakaśatā tāsāṃ strīṇāṃ mūlāto ekāntaṃ<sup>49</sup> pratyukrantā<sup>50</sup>, ekāntaṃ pratyukramitvā<sup>51</sup> rodensuḥ śocensuḥ paridevensu “hā amba<sup>52</sup>, hā tātā, hā putra, hā bhrātā, hā bhaginī,</p>	<p>asmehi dāni puruṣā abhiramatha ..<sup>275</sup> Nandane va<sup>276</sup> marusaṃghāḥ   madhu āsavaṃ pibantā dvīpavarasukhāni anubhotha    te āsrupūrṇanayanā tāṃ pramadāṃ avoca<sup>277</sup> sāgaroghe   “īṣikṣaṇaṃ<sup>278</sup> pratīkṣatha yāva<sup>279</sup> śokaṃ vinodema<sup>280</sup>,   <sup>281</sup> te gatvā nātīdūraṃ samāgatā vāṇijā samāśvastā   rodati<sup>282</sup> ca krandanti ca duḥkhitā viya viprayogeṇa   <sup>283</sup> “hā ambā hā tātā hā putrā hā svadeśa<sup>284</sup> suramaṇīyā<sup>285</sup>  </p>
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<sup>44</sup> Na Se °dvīpaṃ; for the acc. sg. masc. -a, cf. BHSG § 8.32; Abhis III § 6.12.

<sup>260</sup> Corr. Se; Sa Na tāṃ.

<sup>261</sup> Se salilaṃ.

<sup>262</sup> Sa Na girī (s.e.); corr. Se.

<sup>263</sup> Se yathāryaputrā (unmetr.); for the voc. pl. masc -a, cf. BHSG § 8.87; Abhis III § 6.29.

<sup>264</sup> The metre is Āryā; in pāda b we should read yatha āryaputra for yathāryaputra (m.c.).

<sup>265</sup> Sa Na vasantinā; corr. Se.

<sup>266</sup> The metre is Āryā; in pāda a we should read asmākam for asmākaṃ (m.c.); pāda b is unmetr.; the metre can be improved by reading dhruva jaladharo prasanno yena <ca> vo tīram ānītā (◡ ◡ ◡ ◡ | ◡ ◡ ◡ | — | — ◡ <◡> | — | ◡ | — | — | —).

<sup>267</sup> Na aṃsensu; Se aṃsehi.

<sup>268</sup> The metre is Āryā; pāda a is Āryā Capalā with amphibrachs in gaṇas 2, 4 and 6.

<sup>269</sup> Sa Na asyehi (s.e.; the akṣaras sya and sma are similar); corr. Se.

<sup>270</sup> Sa Na sapta (s.e.); corr. Se.

<sup>271</sup> Se āryaputrā; for the voc. pl. masc. -a, cf. BHSG § 8.87; Abhis III § 6.29.

<sup>272</sup> Se mā viṣīdetha; on the construction with mā with no verb form, cf. BHSG § 42.11; Abhis § 47.8.41A1~2: mā cīvaraṃ mā kaṇṭakaśākhā; Merv 23v3: mā garbhaṃ śayyāmatīśayyām.

<sup>273</sup> Sa bādhavaṃ (s.e.); Na bāndhavaṃ; Se priyabāndhavaṃ.

<sup>274</sup> This verse is unmetrical.

<sup>45</sup> Corr. Na; Sa °putro (s.e.).

<sup>46</sup> Se madhuvāsavaṃ.

<sup>47</sup> “beyond (any) distress”; Sa Na ādīnavaparā (lip.); Se ādīnavaparānmukhā.

<sup>48</sup> Sa Na mukhāni (s.e.; the akṣaras su and mu are similar in Sa).

<sup>49</sup> Sa Na ekānta.

<sup>50</sup> Se °utkrāntā; cf. SWTF s.v. u-kram; BHSG § 3.54 ukrami.

<sup>51</sup> Se °utkramitvā; cf. SWTF s.v. u-kram; BHSG § 3.54 ukrami.

<sup>52</sup> Na Se ambe. For the voc. sing. fem. -a, cf. BHSG § 9.15.

<sup>275</sup> One short syllable needs to be added here, e.g., ca.

<sup>276</sup> Sa nadevena (s.e.; a sort of met.); Na naṃdevane; Se em. nandanavane, but it is unmetrical; cf. with the reading in Sa 296r1: abhiramatha nandane va marusaṃghā.

<sup>277</sup> Se avacu.

hā citraJaṃbūdṽpikāho udyānavarāho”	hā Jaṃbūdṽpakāho udyānavarāho ramyāho    <sup>286</sup>
	sukhitā khu ye kadāci samāgatā jñātibāndhavajanena
	ekaṃ rajanim asitvā <sup>287</sup> śarīranāśaṃ kariṣyanti    <sup>288</sup>
	kiṃ śakya nirālamba <sup>289</sup> madhye samudralavaṇatoyasya <sup>290</sup>
	karmaṃ manasīkareṇā aśocamānehi vastavyaṃ?”    <sup>291</sup>
roditvā śocitvā paridevitvā parasparasya samāśvāsetvā <sup>53</sup>	roditvā ca kranditvā āśvāsetvā ca anya-m- anyasya
svakasvakāni strīmūlagatā <sup>54</sup> .	
tābhi <sup>55</sup> strībhiḥ sārdhaṃ <sup>56</sup> mahāraheṇa	agamāsi <sup>292</sup> yena tāsāṃ niveśanāni ramyāni <sup>293</sup>    <sup>294</sup>
mārgeṇa haritaśādvalitena	haritatṛṇasaṃprarūḍhaṃ <sup>295</sup>
apagatatṛṇakaṇṭakakhāṇukena <sup>57</sup>	apagatapāśāṇaśarkarakatḥallam <sup>296</sup>
apagataśarkarakatḥalyena nīrajena samena	arajaṃ samaṃ aviśamaṃ ākramya mahiṃ
avisamena mahāvanaṣaṇḍam anuprāptā <sup>58</sup>	upenti <i>ca</i> vanam <sup>297</sup>    <sup>298</sup>
sarvapuṣpaphalopetaṃ <sup>59</sup> .	
sarvodakāni sarvakālikāni tatra vanaṣaṇḍe <sup>60</sup>	
puṣpāni nānāprakārāni surabhīni	
sugandhāni sarvotukāni <sup>61</sup> sarvakālikāni,	
tatra vanaṣaṇḍe <sup>62</sup> nānāprakārāni	

<sup>278</sup> “a little”; Se *īṣatkaṣaṇam*; Pkt *īsi*; Skt *īṣat*; see BHSD s.v. *īṣi*.

<sup>279</sup> Se *yāvat*.

<sup>280</sup> Sa Na *vinodeva*. The alternation between *-m-* and *-v-* is not rare in Sanskrit as well as Prakrit, cf. Pischel §§ 251, 261; Brough 1962: § 36; BHSG § 2.3; Karashima 1994: 25f.; von Hinüber 2001: §§ 208~210.

<sup>281</sup> The metre is *Āryā*; in *pāda* a we should read *avaca* or *avacu* for *avoca*; and *sāgaroghasmi(m)* for *sāgaroghe* (m.c.); in *pāda* b read *yāvat* for *yāva* (m.c.).

<sup>282</sup> M.c.; Se *rodanti* (unmetr.).

<sup>283</sup> In *pāda* a read *gatvā*; in *pāda* b read *duḥkhitā* (m.c.).

<sup>284</sup> Corr. Se; Sa Na *svadeśam*.

<sup>285</sup> Se *ramaṇīyā*.

<sup>53</sup> Sa Na *samāsetvā*; corr. Se.

<sup>54</sup> Lit. “they went to (the side of) the women, each to his own one”; Se *strīyo allīnā* (≠ mss.).

<sup>55</sup> Se *tabhiḥ*.

<sup>56</sup> Sa *sārdha*; corr. Na.

<sup>57</sup> Se *°khaṇḍakena*. Cf. PTSD s.v. *khāṇu* “stump (as a worthless and impeding element)”. Cf. Sa 61r2; 120r4 *apagatatṛṇakhāṇupatra*<sup>o</sup> (Se *°khāṇḍa*<sup>o</sup>).

<sup>58</sup> Corr. Se; Sa Na *°prāpto*.

<sup>59</sup> Sa Na *°petā* (s.e.); corr. Se.

<sup>60</sup> Se *vanakhaṇḍe*.

<sup>61</sup> Se *sarvotukāni*. Cf. BHSD s.v. *sarvotuka* “or *°duka*, adj. (semi-MIndic for Skt. *sarvartuka*; = Pali *sabbotuka*, AMg. *savvouya*, *savvottuya*) of all seasons”.

<p>patracūrṇagandharasopetāni kṣudramadhusaḍṣāni,</p>	<p>nāgadrumaṃ<sup>299</sup> aśokaṃ atimuktakaṃ caṃpakapriyaṃguśālāni<sup>300</sup>   tilakavakulāṃ kuravakāṃ<sup>301</sup> punnāgatālīsavanagahanāni<sup>302</sup>   <sup>303</sup>  karīra cātra<sup>304</sup> kusumitā kuraṃṭakā<sup>305</sup> ca<sup>306</sup> bandhujīvakalatā<sup>307</sup> ca   navamālikā kovidarā<sup>308</sup> pāṭalakareṇukāvālā<sup>309</sup> varṣika<sup>310</sup>     dhānukāri<sup>311</sup> navamālikamallikāni<sup>312</sup> priyaṃgu vā  </p>
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<sup>62</sup> Se *vanakhaṇḍe*.

<sup>286</sup> The meter is *Āryā*; in *pāda* a read *ramaṇīyā* for *suramaṇīyā* (m.c.); *pāda* b is unmetrical; the metre can be improved by reading *hā jambudīpakāho* (— | ∪ — ∪ | —) for *jambūdīpakāho*, and *varāhō* for *varāho* (m.c.).

<sup>287</sup> M.c. for *āsivā*? Se *ekāṃ rajanīm vasitvā* (unmetr.); cf. with the reading found later in this chapter: *ekarajani vasitvā śarīranāśaṃ kariṣyatīti*. If we regard *asitvā* as s.e. for *vasitvā*, then we should read *ekam rajani vasitvā* (m.c.).

<sup>288</sup> In *pāda* a read *kadācit* for *kadāci* (m.c.).

<sup>289</sup> Se *nirālambe*.

<sup>290</sup> Se *samudrasya lavaṇa*°.

<sup>291</sup> The meter is *Āryā*, but *pāda* a is unmetr.; in *pāda* b read *karma* for *karmaṃ* (m.c.).

<sup>292</sup> Se *agamāsu*. For the 3. pl. aor. *agamāsi*, cf. BHSG § 32.17.

<sup>293</sup> Se *ramaṇīyāni*.

<sup>294</sup> In *pāda* a the word *ca* is metrically redundant; in *pāda* b read *ramaṇīyāni* for *ramyāni* (m.c.).

<sup>295</sup> Se *hariṇa*°.

<sup>296</sup> Corr. Se; Sa Na °*pāśāṇa*°.

<sup>297</sup> Sa Na *va canaṃ* (met.); Se lacks *ca*.

<sup>298</sup> The metre is *Āryā*; in *pāda* b the word *ca* is metrically redundant.

<sup>299</sup> = *nāgavṛkṣa* “the iron-wood tree”?; Se *nānādrumaṃ*.

<sup>300</sup> Sa Na *campakā*°; Se *aśokātimuktacampakapriyaṃguśālāni*.

<sup>301</sup> Se *kulavakāṃ*; see PTSD s.v. *kuravaka*.

<sup>302</sup> Se °*tālīsagahanāni* (≠ mss.).

<sup>303</sup> The meter is *Āryā*, but both *pādas* are partially unmetrical. In *pāda* a we should read *atimuktaka* for *atimuktakaṃ* and *priyaguśālā* for *priyaṃguśālāni* (m.c.), then we obtain regular *Āryā*: *nāgadrumaṃ aśokaṃ atimuktaka campakapriyaguśālā*: — | ∪ — ∪ | — | ∪ — | ∪ — | ∪ — | ∪ — | —; in *pāda* b only *gaṇas* 1-3 fit the metre.

<sup>304</sup> Sa *rātra* (s.e.); corr. Na.

<sup>305</sup> Se *kulattha*; cf. MW s.v. *kuraṇṭaka* “yellow amaranth; the plant *Marsilea quadrifolia*”.

<sup>306</sup> Sa Na *ra* (s.e.); Se omits *ca*.

<sup>307</sup> Se *karamarda jīvakalatā* (≠ mss.); cf. PTSD s.v. *bandujīvaka* “the plant *Pentapetes phoenicea*”.

<sup>308</sup> Sa Na *nidurā*? (s.e.; *ko* probably dropped out by a sort of hapl., after the preceding *kā*); Se em. *navamālikā mṛdulatā* (≠ mss.); if *kovidarā* is the correct reading, then we should read *navamālikā kovidarā* (m.c.; ∪ — | ∪ — | ∪ —).

<sup>309</sup> Sa Na °*relukāvalā* (the *akṣaras ṇa* and *la* are similar in Sa); Se *pāṭalakakareṇukāvārā*.

<sup>310</sup> Sa Na Se *varṣaka*; *varṣika* “Agallohum” (MW).

<sup>311</sup> Sa Na *dhātukāri* (s.e.; the *akṣaras nu* and *tu* are similar in Sa); Se *varṣakadhātu kārī* (w.r.); cf. BHSD s.v. *dhanuṣkārika* “a kind of flowering tree”; Pā *dhānukārika*.

<sup>312</sup> Sa Na °*mālikā*°.

	<p>kupyakavārṣīkamallikamadagandhikagulmā suvicitrā   <sup>313</sup></p> <p>sālehi<sup>314</sup> ca tālehi<sup>315</sup> ca alaṃkṛtaṃ<sup>316</sup> campakehi ca upetaṃ<sup>317</sup>   raktehi pītakehi ca saṃprajvalitaṃ aśokehi   </p> <p>āmraṇṇikāṇṇakuravakatilakavakulaśobhita suramaṇīyaṃ   abhyadhikaṃ svaśarīraiḥ vanaṃ<sup>318</sup> varam śobhenti suyāmā   <sup>319</sup></p> <p>puṣpā ca nāgavṛkṣa<sup>320</sup> bhavya<sup>321</sup> - pālevatapiyālakaṇṭhā<sup>322</sup>   āmrātaka<sup>323</sup> saptaṇṇamucilindavanāni<sup>324</sup> ..<sup>325</sup> śubhāni   <sup>326</sup></p> <p>campakadrumāntaphullā sahaṇṇavanāni saṃkusumitāni   nānādrumā kusumitā madhukaribhramareṣu parigītā   <sup>327</sup></p> <p>vilvānālikelā<sup>328</sup> mocā panasā ca tālakhajūrā<sup>329</sup>  </p>
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<sup>313</sup> The metre is *Āryā*, but *pāda* a is unmetr.; in *pāda* b read °gulmā (m.c.).

<sup>314</sup> Se *sārehi*.

<sup>315</sup> Se *tārehi*.

<sup>316</sup> Sa Na *alaṃkṛtā*; (w.r.; it is *vanaṃ* ... *alaṃkṛtaṃ*); corr. Se.

<sup>317</sup> Sa Na *upeta*; corr. Se.

<sup>318</sup> Em. Se; Sa Na *kara*?

<sup>319</sup> The meter is *Āryā*; in *pāda* a we should read °kanikāra° for °kaṇṇikāra° (Pā *kanikāra*) and °śobhitaṃ for °śobhita (m.c.); in *pāda* b read śobhēti for śobhenti (m.c.).

<sup>320</sup> Se °vṛkṣā.

<sup>321</sup> Se °bhavyā.

<sup>322</sup> Se em. °pippalā°, cf. Sa 192v2 *bhavyāni ca pālevatāni kṣīrakāni tindukāni piyālāni* (Se *pippalāni*); 263r2 *jāmbūni ca piyālāni ca kaṇṭhāni ca* (Se *pippalāni*); J. III 84 “the holy fig tree”, but cf. Das 1988: 89 “*piyāla*, = *prīyāla*-, der Nußbaum *Buchanania latifolia* Roxb.”; cf. also CDIAL s.v. *piyāla*.

<sup>323</sup> Se *mrotaka* (≠ mss.); cf. MW s.v. *āmrātaka* “*Spondias mangifera* tree”.

<sup>324</sup> Sa Na *saptavarṇamucilindavanāni* (s.e.); see MW s.v. *saptaparṇa* “7-leaved flower of *Alstonia Scholaris*”; Se *sasaptaparṇā mucilindavanāni*.

<sup>325</sup> One short syllable needs to be added here (m.c.), e.g. *ca*.

<sup>326</sup> The metre is *Āryā*; in *pāda* a read °vṛkṣā bhavyā for °vṛkṣa bhavya; in *pāda* b the 3rd *gaṇa* is an amphibrach, which is as a rule impermissible in *Āryā*.

<sup>327</sup> The metre is *Āryā*; in *pāda* a read °dumā° for °drumā°, in *pāda* b we should read °bhramareṣu (Pā) for °bhramareṣu (m.c.).

<sup>328</sup> Na °nālikera; Se °nārikerā; see PTSD s.v. *nālikera* [Sk. *nārikera*, *nārikela*, *nalikera*, *nālikela*: dialect, of uncertain etym.] the coconut tree”.

<sup>329</sup> Se °kharjūrā; MW s.v. *kharjura* “a kind of date”.

<p>vāpīyo ca puṣkiriṇīyo<sup>63</sup> ca suḥasalilāni haṃsakāraṇḍavarutāni</p>	<p>jaṃbīrā ca mātuluṃgā na kaṃci kāle<sup>330</sup> na dṛśyanti   <sup>331</sup></p> <p>akkhodā<sup>332</sup> ca tamālā ca cocā<sup>333</sup> kiṃśukā ca mṛddhikā<sup>334</sup>   bhavyā ca dāḍimā ca na kañci kālaṃ na dṛśyanti   <sup>335</sup></p> <p>keci<sup>336</sup> bhuktakusumitāgrā<sup>337</sup> apare puna<sup>338</sup> pakvasaṃcitā<sup>339</sup> vā parā<sup>340</sup>   apare kalāpaśākhā<sup>341</sup> ..<sup>342</sup> kaṃci kālaṃ na dṛśyanti   <sup>343</sup></p> <p>etāni ca anyāni ca<sup>344</sup> puṣpāṇi phalitā<sup>345</sup> pādapavareṣu   sarvudukakālīkāni<sup>346</sup> na kiṃci kālaṃ na dṛśyanti   <sup>347</sup></p> <p>puṣkiriṇīyo<sup>348</sup> vanavare suḥasalilā<sup>349</sup> haṃsasārasābhirutā  </p>
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<sup>63</sup> Sa Na *puṣkiriṇīyo* (lip.); Se *puṣkariṇīyo*.

<sup>330</sup> Se *kālaṃ*.

<sup>331</sup> The meter is *Āryā*; in *pāda* a read °*kharjūrā* (m.c.; MW s.v. *kharjūra* “the wild date tree”); in *pāda* b read *jaṃbīrā mātuluṃgā* (the word *ca* is metrically redundant).

<sup>332</sup> Sa Na *akkhodā*; Se *akṣodā*; on *kh / ṣ*, cf. Pischel § 265; Handurukande 1967: xiii; Weber 1872: 84-85.

<sup>333</sup> Se *mocā*. See PTSD s.v. *coca* “[Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at Vinaya Texts II.132] the cocoa-nut or banana, or cinnamon J V.420 (°*vana*); °*pāna* a sweet drink of banana or cocoa-nut milk Vin I. 246”.

<sup>334</sup> Se *mṛddhikā ca* (unmetr.).

<sup>335</sup> The metre is *Āryā*; in *pāda* a read *cā cocā* (m.c.); in *pāda* b read *kañcit* for *kañci* (m.c.).

<sup>336</sup> Se *keci*.

<sup>337</sup> Sa Na *bhuktakusumitāgrā* (lip.). Se *bhugnakusumāgrā*. Cf. CDIAL: 2055 “\**udbhukta*- [*bhujati* “bends”]”.

<sup>338</sup> Sa Na *ṣuna* (s.e.); Se *punar*.

<sup>339</sup> “The other [trees had] piled / accumulated ripe fruit”; Sa Na *macitā*; Se em. *pakvā mlāpitā*; or should we read *pakvamūcitā*?

<sup>340</sup> Se em. *pakvā mlāpitā pare* (≠ mss.).

<sup>341</sup> Sa Na °*māthā* (s.e.; the *akṣaras śa* and *ma* are similar in Sa); corr. Se.

<sup>342</sup> One short syllable is lacking in the mss.; read with Se *na* “at no time there were not seen” (= “they were seen all the time”).

<sup>343</sup> The meter is *Āryā*, but *pāda* a is unmetr.; the word *parā* is superfluous and metrically redundant; the metre could be improved by reading: *keci bhuktakusumitāgrā apare puna <ca> pakvasaṃcitā vā* (m.c.); in *pāda* b read *kañcit* for *kañci* (m.c.).

<sup>344</sup> Se omits *ca* (unmetr.).

<sup>345</sup> Se *phullitā*.

<sup>346</sup> “of all seasons”; Se *sarvotuka*°; cf. BHSD 596 “*sarvotuka*, or °*duka*; semi-MIndic for Skt. *sarvartuka*”; cf. Sa 291v1 *sarvudukāni sarvakālīkāni*.

<sup>347</sup> The meter is *Āryā*, *pāda* a is unmetr.; the metre can be improved by reading *etāni ca anyāni ca puṣpā* (for *puṣpāṇi*) *phalitā <ca> pādapavareṣu*, then we get regular *Āryā*: – | ◡ ◡ – | – ◡ ◡ | – | ◡ ◡ – | <◡> – ◡ | ◡ ◡ – | ◡; in *pāda* b the 3rd *gaṇa* is amphibrach, which is as a rule impermissible in *Āryā*.

<p>utpalapadmakumudapuṇḍarīka- saṃcchannāni.</p> <p>tato vanāto nirgamyā tāsāṃ rākṣasīnāṃ bhavanāni addaśensuḥ udvīkṣyāni maheśākhyāni śvetāni pāṇḍarāṇi tuṣārasannibhāni</p> <p>niryūhasiṃhapañjaragavākṣatārācandra- suvicitrāṇi<sup>64</sup>,</p> <p>rākṣasīnagaram ca Vaiśramaṇabhavanasannibhaṃ<sup>65</sup> paśyanti. te dāni vāṇijakā tāhi rākṣasīhi dvīpaṃ praveśitā svakasvakāni bhavanāni divyavimānasannibhāni. te dāni vāṇijakā teṣu rākṣasībhavaneṣu paśyanti paryaṅkāni<sup>66</sup> suprajñaptāni ṣoḍaśagoṇikāstaraṇāni<sup>67</sup> avadātapaṭapratyāstaraṇāni ubhayatolohitaḥimbhanāni suvarṇamayāni rūpyamayāni dantamayāni aśokavanikādeśaramaṇīyāni</p>	<p>padmotpalasaṃcchannā anye ca cakṣuramaṇīyehi<sup>350</sup>   <sup>351</sup> atha kovidārapatrakopaśobhitā<sup>352</sup> nīlakañcukamanojña<sup>353</sup>   salile samuddhṛtā<sup>354</sup> ..<sup>355</sup> nāśenti cirāgataṃ śokaṃ   <sup>356</sup> tāhi ca vanarājīhi<sup>357</sup> padmasarā kusumitā upaśobhenti   adhikatarā<sup>358</sup> nāśayanti śokāṃ yānasya ca vināśaṃ   <sup>359</sup> nirgamyā vanavarāto atha paśyanti</p> <p>tuṣārasadṛśāni   bhavanāni<sup>360</sup> rākṣasīnāṃ <i>Masakkasāravat</i><sup>361</sup> asurāṇāṃ<sup>362</sup>   <sup>363</sup></p> <p>ghaṭṭaparimaṣṭaka<sup>364</sup> saṃto<sup>365</sup> Marubhavane Vāsavasya<sup>366</sup> ..<sup>367</sup> bhavanaṃ   bhavanāni rākṣasīnāṃ nabhaṃ grasentāni<sup>368</sup> tiṣṭhanti   <sup>369</sup> niryūhasiṃhapañjaragavākṣatārārdhacandrasuv icitrā<sup>370</sup>   adhikatarāṃ taṃ puravaraṃ<sup>371</sup> ālokyati rākṣasīnagaram   <sup>372</sup></p>
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<sup>348</sup> Se *puṣkarīṇīyo*.

<sup>349</sup> Sa Na °*salinolā* (s.e.); corr. Se.

<sup>64</sup> Corr. Se; Sa Na *niryūha*° (s.e.); cf. Sa 295v4 *niryūhasiṃhapañjaragavākṣa*°.

<sup>65</sup> Na Se *vaiśravaṇa*°.

<sup>66</sup> Sa *payamkāni* (s.e.); corr. Na.

<sup>67</sup> Sa Na *śoḍaśa*°, Se *lomaśa*° (≠ mss.); cf. Sa 149r1 *ṣoḍaśagoṇikāstrīṭāṃ*.

<p>sarvapuṣpaphalopetāni vyāyāmaśālāni  suramaṇīyāni annapānabhojanavidhānāni  supraṇīṭāni. teṣāṃ<sup>68</sup> dāni ratanāmayeṣu  bhadrapīṭheṣu niṣīdāpayitvā kalpakehi  keśaśmaśrūṇi kārītāni, vyāyāmaśāleṣu ca  vyāyāmakārāpitāni, snānaśāleṣu ca  snāpayitvā, dhotamātrāṇi<sup>69</sup> gātrāṇi  poñchayitvā<sup>70</sup>, lohitacandanakālānusārehi  vilīptāni kṛtvā, mahārahāṇi ca  paridhāpayitvā<sup>71</sup>, varamālyadāmehi  cālamkṛtāni, mahārahāṇi ca  bhaktopadhānāni upanāmitāni, pratyagrāṇi<sup>72</sup></p>	<p>atha tatra praviṣṭānāṃ mahati mahā-āsane  niṣaṇṇānāṃ<sup>373</sup>    snāna<sup>374</sup> upanāmenti  kalpikanakhakeśaśmaśrūṇāṃ<sup>375</sup>   <sup>376</sup>  <u>snānātasamānānāṃ</u><sup>377</sup> alamkṛtānāṃ  varadāmadhāriṇāṃ      bhojanam upanāmenti anekarasavyaṇjanam</p>
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<sup>350</sup> “covered with Padma and Utpala lotuses delightful to the eyes”; Se °ramaṇīyā (unmetr.).

<sup>351</sup> In *pāda* a read *puṣkiriṇīyō* (m.c.); in *pāda* b read *anyē* for *anye*.

<sup>352</sup> “adorned with petals of *kovidāra* flowers”; Sa Na °*pathaka*°, Se em. *keci kālapaṭakopaśobhitā* (≠ mss.).

<sup>353</sup> Se °*manoñā*.

<sup>354</sup> Se *salilasmim samudvṛttā* (≠ mss.).

<sup>355</sup> One long syllable should be added here, e.g. *vā* (= *eva*) (m.c.).

<sup>356</sup> In *pāda* a we should read °*patropaśobhitā* for °*patrakopaśobhitā* (m.c.).

<sup>357</sup> Se °*rājībhiḥ*.

<sup>358</sup> Se *adhikatarām*.

<sup>359</sup> The metre is *Āryā*; in *pāda* a read °*rājībhiḥ* for °*rājīhi* (m.c.); in *pāda* b read *nāśentī* for *nāśayanti* (m.c.).

<sup>360</sup> Sa *tāvatāni* (s.e.; the *akṣaras ta, na* and *bha* are similar in Sa); corr. Na.

<sup>361</sup> Sa Na *sasarkka*° (s.e.); Se em. *sāpsarabhavanā*; see BHSD s.v. *masakkasāra* “(= Pali id.), n. of the abode of the Trāyastriṃśa gods”; DPPN s.v. *masakkasāra* “a name given to Tāvatiṃsa, the abode of Vāsava (Sakka)”. Vv-a 1276 describes Masakkasāra as follows: *Masakkasāraṃ viya Vāsavassā ti Masakkasāran ti ca Tāvatiṃsabhavanam vuccati, sabbaṃ vā devabhavanam; idha pana Sakkabhavanam veditabbaṃ. ten’ āha Masakkasāraṃ viya Vāsavassā ti*; Masefield 2007: 522 translates this passage in the following way: “That was like Vāsava’s Masakkasāra (*Masakkasāraṃ viya Vāsavassa*): now the realm of the Thirty-three is called ‘Masakkasāra’, or alternatively all that is the realm of the (various) devas (is so-called), but here the realm of Sakka is to be understood. For this reason they said ‘that was like Vāsava’s Masakkasāra’.”

<sup>362</sup> Se *sāpsarabhavanā yatha surāṇāṃ* (≠ mss.).

<sup>363</sup> In *pāda* a read *paśyanti* for *paśyanti*; in *pāda* b we should read *Masakkasāra iva* for *Masakkasāravat* (m.c.).

<sup>364</sup> Se °*parimṛṣṭaka*; cf. Abhis §23.8.21B6 *ghaṣṭa-maṣṭa*~ “glättet und poliert; < Skt. \**ghṛṣṭa-mṛṣṭa*”; see BHSD s.v. *ghaṣṭa* “(or *ghaṣṭaya*;, MIndic for *ghaṣṭaka*), prob. *polishing-stone*”.

<sup>365</sup> Se *anto*.

<sup>366</sup> Sa *vāsvasya* (s.e.); corr. Na.

<sup>367</sup> One long syllable is missing here; read with Se *vā* (= *iva*); on *vā* for *iva*, cf. Bollée 2002: 142: SWTF s.v. *vā*; Oberlies 2001: 28.

<sup>368</sup> “They stood (as if) swallowing the sky”; Se *nabhāgrasamsthāni* (≠ mss.).

<sup>369</sup> In *pāda* a read °*parimaṣṭa* for °*parimaṣṭaka* (m.c.).

<sup>370</sup> Sa °*suvicitritā*; corr. Na; Se °*suvicitram*.

<sup>371</sup> Se °*varam* (unmetr.).

<sup>372</sup> In *pāda* b read *adhikatarā* for *adhikatarām* (m.c.).

<sup>68</sup> Sa *teṣā* (s.e.); corr. Na.

<sup>69</sup> “just washed”; Sa Na °*pātrāni* (s.e.); Se *dhautamṛṣṭāni* (≠ mss.).

<sup>70</sup> Se *prāñjayitvā*. Cf. BHSD s.v. *poñchate* “(= *puñchati*, q.v.; semi-MIndic from Skt. *proñch-*) wipes off, cleans”.

<sup>71</sup> Sa Na *parivāp*° (s.e.; the *akṣaras dha* and *va* are similar in Sa); Se *parivārayitvā*; Pā *paridhāpayati*; but it would be better to read *mahārahāṇi* <*vastrāṇi*> *paridhāpayitvā* “having clothed (them) in fine garments”; cf. Sa 279r6, Se 3.36: *mahārahāṇi ca kāsikavastrāṇi paridhāpito*.

<sup>72</sup> Sa Na *pratyagrāṇi* (s.e.); corr. Se.



<p>ca praṇītāni khādanīyabhojanīyāni<sup>73</sup>  upanāmitāni, nānāprakārāṇi ca  vyañjanaprakārāṇi upanāmitāni,  khaṇḍāgrāṇi lavaṇāgrāṇi madhurāgrāṇi  tiktāgrāṇi kaṭukāgrāṇi kāṣāyāṇi  nānāprakārāṇi mānsaprakārāṇi upanāmitāni,  tadyathā varāhamānsāni matsyamānsāni  mahiṣamānsāni<sup>74</sup> tittiramānsāni  vaṭṭakamānsāni<sup>75</sup> lābakamānsāni  kapiṃjalamānsāni eṇeyamānsāni.  vividheṣu ca sānaṃ  nṛtyagītavādyaprakāreṣu abhiramāpentī,  mṛdaṅgavādyeṣu āliṅgavādyeṣu  sindhavavādyeṣu paṇavavādyeṣu  ekādaśikāvādyeṣu vīṇāvādyeṣu  nakulakavādyeṣu sughoṣavādyeṣu ca  bhāṭakavādyeṣu<sup>76</sup> veṇukavādyeṣu,  aparā praṇavensuḥ<sup>77</sup>, aparā tu madhuraṃ  pragāyensuḥ.  yadā jānensuḥ tā rākṣasīyo “samviśvastā<sup>78</sup>  ime vāṇijakā asmābhir” iti, tato sānan<sup>79</sup>  saṃvṛddhāni ratanakośāni  saṃpradarśensuḥ, āryaputrāṇāṃ ca (')yaṃ  vā<sup>80</sup> praṇītaṃ ca sāraṃ, madhuraṃ ca  āsaṃ ca pāpensu<sup>81</sup>  “abhiramantu<sup>82</sup> āryaputrāḥ iha ratanadvīpe  Nandanagatā vā Maruputrā api, pramattehi</p>	<p>upetaṃ   <sup>378</sup>    varāhamatsya<sup>379</sup> māhiṣa<sup>380</sup>-ajapaśava  sakukkuṭamayūra<sup>381</sup>    tittiravartakalābaka<sup>382</sup> kapiṃjalsārasā<sup>383</sup> ca  prabhūtā   <sup>384</sup>    yā tatra prajānanti mṛdaṅgam  āliṅgasaindhavāṃ<sup>385</sup> paṇavāṃ    ekādaśā<sup>386</sup> ca vīṇāṃ ca veḷu<sup>387</sup>  vallakituṇakāṃ<sup>388</sup> ca<sup>389</sup>   <sup>390</sup>  vallakitūlān nakulakāṃ parivādinīm  gomukhīm apare velum<sup>391</sup>    apare (')tra<sup>392</sup> praṇavanti<sup>393</sup> madhuraṃ ca  pragāyanti apare   <sup>394</sup>  viśvastā<sup>395</sup> ca<sup>396</sup> jñātvā cōdyānavarāṇi<sup>397</sup>  saṃpradarśenti    ratanāṃ<sup>398</sup> ca suprabhūtāṃ  śeṇyāsanabhojanavidhānaṃ<sup>399</sup> ca   <sup>400</sup>    “etaṃ ca vo vyaṃ ..<sup>401</sup> ca abhiramatha  Nandane va Marusaṃghā  </p>
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<sup>373</sup> Sa Na *niṣaṇṇā* (s.e.); corr. Se.

<sup>374</sup> Se *snānaṃ*.

<sup>375</sup> Se *kalpita*°; Sa °śvaśrūṇāṃ; corr. Na.

<sup>376</sup> The meter is *Āryā*; in *pāda* a read *paviṣṭānāṃ* (m.c.); *pāda* b is unmetr.; the metre can be improved by reading *snānaṃ upanāmentī* (m.c.).

<sup>377</sup> S.e. for *sināta*? *snāta* > MIndic *sināta*; *sināta-samānānāṃ* – (wrongly backformed) *snānāta-samānānāṃ*; “having been bathed” (see BHSD, s.v. *samāna*). √*snā* > Pā *sinā*-, Pkt *siṇā*-, Se *snānasamādānānāṃ*.

<sup>73</sup> Se °*bhojanāni*.

<sup>74</sup> Se is lacking *mahiṣamānsāni*.

<sup>75</sup> Se *vartaka*°; Pā *vaṭṭaka* “quail”.

<sup>76</sup> A name of an unknown musical instrument? Se *bhāṇḍaka*°.

<sup>77</sup> “The others played on *praṇava* drums”?; Se *praṇensuḥ*; the reading in the parallel passage in verse is the same *apare (')tra praṇavanti*, but a more suitable reading would be *praṇṛtyanti*, which occurs often before the word *pragāyanti* in similar descriptions found in other texts.

<sup>78</sup> Sa Na °*viśvastō*; corr. Se.

<sup>79</sup> Sa *mānan* (s.e.; the *akṣaras* *sa* and *ma* are similar in Sa); corr. Na.

<sup>80</sup> Se *ca*.

<sup>81</sup> 3. pl. aor. from caus. of *pāpuṇāti* “lead, bring to”; Na *prāpensuḥ*; Se *prajñāpensuḥ*.

<sup>82</sup> Sa Na *abhiramanta*; corr. Se.

pi āryaputrehi nagarasya dakṣiṇena mārgeṇa na gantavyaṃ”.	atīsupramattakehi <sup>402</sup> dakṣiṇamārgaṃ na gantavyaṃ”    <sup>403</sup>
atha khalu bhikṣavo yas teṣāṃ pañcānāṃ vāṇijakaśatānāṃ sārthavāho paṇḍito saprajñājātiko. tasya etad abhūṣi “kiṃ nu khalu imā strīyo asmākaṃ nagarasya dakṣiṇāto mārīgāto vārenti? yaṃ nūnāhaṃ jāneyaṃ nagarasya dakṣiṇena kiṃ cātra kathaṃ vā?” ti.	yo <sup>404</sup> teṣāṃ sārthavāho saprañño <sup>405</sup> sakuśalo sabuddhiko <sup>406</sup>   eko raho viṣaṇṇo <sup>407</sup> “kiṃ nu khu panthāto vārenti?    <sup>408</sup> yaṃ nūnāhaṃ suptāye sahaśāyinīye <sup>409</sup> asiṃ grahetvā <sup>410</sup>   nagarasya dakṣiṇena taṃ panthalikam upanaye <sup>411</sup> ,    <sup>412</sup> so tāya <sup>413</sup> prasuptāya <sup>414</sup> sahaśāyinīye <sup>415</sup> asiṃ grahetvā <sup>416</sup>   nagarasya dakṣiṇena taṃ panthalikaṃ
atha khalu bhikṣavaḥ sārthavāho tā <sup>83</sup> striyaḥ śayitā <sup>84</sup> vā mattapramattā naṃ <sup>85</sup> viditvāna, asipaṭṭam ādāya nagarāto nirgamya taṃ	

<sup>378</sup> The meter is *Āryā*, but *pāda* a is unmetrical.

<sup>379</sup> Se *matsyā*.

<sup>380</sup> Se *mahiṣā*.

<sup>381</sup> Se em. *ajeḍakaśāvakaḥkukkuṭamayūrā* (≠ mss.).

<sup>382</sup> Corr. Se; Sa Na *tittara*<sup>o</sup> (s.e.); MW s.v. *tittira* “partridge”.

<sup>383</sup> Se *śārasa*.

<sup>384</sup> The meter is *Āryā*; *pāda* a is unmetr.; probably the first *gaṇa* in *pāda* a is missing, because *varāha*<sup>o</sup> seems to be the second *gaṇa*; the metre in *pāda* a can be improved by reading: <...> *varāhamatsyā mahiṣa-ajapaśava sakukkuṭamayūra*: <≡ ≡> | ◡ ◡ ◡ | – – | ◡ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ | ◡ – ◡ | ◡ ◡ – | ◡; in *pāda* b the 5th *gaṇa* is amphibrach; read *śārasā* for *śārasā* (m.c.).

<sup>385</sup> Sa Na *ālāṅga*<sup>o</sup>; corr. Se.

<sup>386</sup> Sa Na *ekādaśa*; Se *ekādaśīm*. Cf. BHSD 154 *ekādaśā* “a kind of musical instrument”.

<sup>387</sup> Sa Na *vīṇāṃ ve vāṭa* (s.e.); Se *vāḍenti* (≠ mss.). Cf. Se 1.227: *kācit veṇuṃ kācit vīṇāṃ kācit vallakīm kācit sughoṣakīm*; 2.159: *kācid vīṇāṃ upaguḥya kācid veṇu kācin nakulaṃ kācit sughoṣaṃ*; 3.165: *kācid vīṇāṃ pravāditā kācit sughoṣakaṃ kācit mṛdaṃgaṃ kācid veṇuṃ*. For Skt *veṇu* / Pā *veḷu*, cf. von Hinüber 2001: § 207; for *ṇ* / *l*, cf. also Pischel §§ 226, 243; my conjecture is far from certain because the word *veḷu* occurs also in the next verse.

<sup>388</sup> Sa Na *ṽallahi*<sup>o</sup>; Se *ṽallakigunakām*; cf. BHSD 255 *tuṇa* “some musical instrument, a kind of drum”; MW s.v. *vallakī* “kind of flute”.

<sup>389</sup> Se *vīṇāṃ vāḍenti vallakigunakām ca*.

<sup>390</sup> The meter is *Āryā*.

<sup>391</sup> Se *veṇuṃ*. Cf. BHSD 509 *veḷu* “flute”.

<sup>392</sup> Se *ca*.

<sup>393</sup> Sa Na *praṇamanti*; Se *pravādayanti* (≠ mss.); “the others played on *praṇava* drums”?; but a more suitable reading would be *praṇṛtyanti*, which occurs often before the word *praḡāyanti* in similar descriptions found in other texts.

<sup>394</sup> Unmetrical.

<sup>395</sup> Sa Na *viśvastām*.

<sup>396</sup> Sa Na *ca na* (s.e.) *jñātvā*; Se *ca tāṃ jñātvā* (unmetr.).

<sup>397</sup> Sa Na *cā* (s.e.); corr. Se.

<sup>398</sup> Se *ratnām*.

<sup>399</sup> Se *śayyā*<sup>o</sup>; see BHSD s.v. *śeyyā*; PTSD s.v. *seyyā*.

<sup>400</sup> The meter is *Āryā*; in *pāda* b the second *ca* is metrically redundant.

<sup>401</sup> One long or two short syllables need to be added here in order to improve the metre.

<sup>83</sup> Sa Na *tām* (s.e.); Se is lacking *tā*.

<sup>84</sup> Sa Na *śayito* (s.e.); corr. Se.

<sup>85</sup> Se *vā*.

<p>dakṣiṇaṃ mārṅam anugacche.  yathā yathā ca gacchati atha<sup>86</sup> paśyati  ākāśaṃ<sup>87</sup> śaraṇaṃ ca pratibhayaṃ,  bahūnāṃ ca puruṣāṇāṃ ravantānāṃ śabdaṃ  śṛṇoti. so dāni teṣāṃ puruṣāṇāṃ  ravantānāṃ<sup>88</sup> taṃ śabdaṃ anusaranto  paśyati ayomayaṃ nagaraṃ  tāmraprākāraparikṣiptaṃ.  so dāni tasya nagarasya dvāraṃ mārṅanto  samantena pradakṣiṇīkaroti, na ca taṃ  dvāraṃ paśyati, bahūnāṃ ca puruṣāṇāṃ  ravantānāṃ śabdaṃ śṛṇoti.  “hā ambê!” ti krandanti, “hā tātā!” ti  krandanti, “putrā!”<sup>89</sup> ti krandanti<sup>90</sup>,  “svādeśê” ti krandanti<sup>91</sup>, “Jambūdvīpakāho  udyānavarāho!” ti krandanti.</p>	<p>upagamāsi   <sup>417</sup>  yatha yatha upeti panthaṃ atha śṛṇoti<sup>418</sup> dūrato  va-r-ukrośaṃ<sup>419</sup>    ravaṇaṃ<sup>420</sup> sahapratibhayaṃ bahūnāṃ śabdo  manuṣyāṇāṃ   <sup>421</sup>  .....   (?)  so śabdaṃ anusaranto atha paśyati<sup>422</sup> nagaraṃ  tāmramayaṃ   <sup>423</sup>  saṃprāpto<sup>424</sup> samantato mārṅati dvāraṃ na<sup>425</sup>  ca kaṃci paśyati    niṣkramantaṃ śṛṇoti ca śabdaṃ bahūnāṃ  manuṣyāṇāṃ   <sup>426</sup>  “hā amba<sup>427</sup> hā tātā<sup>428</sup> hā putra<sup>429</sup> hā svadeśa  ramaṇīya    Jambūdvīpakāho udyānavarāho .. ..   <sup>430</sup>  sukhitā khu ye .. ..<sup>431</sup> samāgatā  jñātibāndhavaṇena    ekarajani<sup>432</sup> vasiṭvā śārīraṇāśaṃ<sup>433</sup> kariṣyati”  ti<sup>434</sup>   <sup>435</sup>  “kiṃ śakya<sup>436</sup> nirālamba<sup>437</sup> madhya<sup>438</sup>  samudrasya lavaṇatoyasya    karma manasīkarontā śārīraṇāśaṃ<sup>439</sup>  kariṣyāmaḥ?”   <sup>440</sup></p>
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<sup>402</sup> Sa *abhi*<sup>o</sup> (s.e.; the *akṣaras bha* and *ta* are similar); Na *api supramatta*<sup>o</sup>; Se *api tu pramatta*<sup>o</sup>.

<sup>403</sup> In *pāda* b we should read *°mattakebhiḥ* for *°mattakehi* (m.c.).

<sup>404</sup> Sa Na *ye* (s.e.); corr. Se.

<sup>405</sup> < *saprajña*; Sa *sapuṇnya* (s.e.; the *akṣaras pu* and *pra* are similar in Sa); Na Se *saprajño*. Cf. Pā *paññati* < *prajñapti*; cf. von Hinüber 2001: § 251.

<sup>406</sup> Se *°buddhiko*.

<sup>407</sup> Se *niṣaṇṇo*; BSkt *viṣaṇṇa* “to falter, to be dejected, displeased”.

<sup>408</sup> The meter is *Āryā*; in *pāda* a read *sabuddhiko* (m.c.); in *pāda* b read *panthātō* (m.c.).

<sup>409</sup> Se *sahasopinīye*. Cf. BHSD s.v. *sahaśāyini* “bedfellow”; Pā *sahaseyya*.

<sup>410</sup> Se *grhītvāna*.

<sup>411</sup> Se *upanayehaṃ* (m.c.).

<sup>412</sup> In *pāda* a we should read *grahetvāna* for *grahetvā* (m.c.); in *pāda* b read *dakṣiṇenā* for *dakṣiṇena*, *panthalikam* for *panthalikam* (m.c.); read *upanayeya(ṃ)* or with Se *upanayehaṃ* for *upanaye* (m.c.).

<sup>413</sup> Se *tāye* (unmetr.); loc. abs.; for the obl. sg. fem. *tāya*, cf. BHSG § 21.13.

<sup>414</sup> Sa Na *prasuptāha*; Se *prasuptāye*; for the loc. sg. fem. *-āya*, cf. BHSG § 9.58.

<sup>415</sup> Se *sahasopinīye*.

<sup>416</sup> Se *grhītvāna*.

<sup>86</sup> Se *tathā*.

<sup>87</sup> Se *ākāśe*.

<sup>88</sup> Se omits *ravantānāṃ*.

<sup>89</sup> Sa Na *putro* (s.e.).

<sup>90</sup> Se *hā putrēti krandanti hā bhrātēti krandanti*.

<sup>91</sup> Se *hā svasēti krandanti*.

<p>so taṃ śabdaṃ śruṇanto tan nagaraṃ paryāgacchanto, nagarasyōttare pārśve prākārasya anuśliṣṭaṃ<sup>92</sup> uccaṃ śirīṣavṛkṣaṃ paśyati. so dāni śirīṣavṛkṣaṃ abhiruhitvā nagare puruṣaśatāni paśyati māsopavāsikānāṃ<sup>93</sup> dīrghakeśanakhakeśaśrūṇāṃ pottīkhaṇḍavasānānāṃ<sup>94</sup> vātātapadagdhavacamānsānāṃ kṛṣṇānāṃ malinānāṃ malinakeśānāṃ<sup>95</sup> kṣuṇḍipāsasamarpitānāṃ<sup>96</sup>.</p>	<p>so dāni pralapitāni śruṇamāno sakuśalo<sup>441</sup> suprajño<sup>442</sup> sabuddhiko<sup>443</sup>   nagarasya uttareṇa ucca<sup>444</sup> ālokaye śirīṣaṃ   <sup>445</sup>  abhiruhya taṃ śirīṣaṃ paśyati nagare śatāni manujānāṃ   māsopavāsikānāṃ virūḍhanakhakeśaśrūṇāṃ<sup>446</sup>   <sup>447</sup> dhamanīśantatagātrāṇāṃ<sup>448</sup> vātātapadagdhavacamānsānāṃ   pottīkhaṇḍakavasānānāṃ<sup>449</sup> tṛṣṇārttānāṃ malinehi keśehi<sup>450</sup>   <sup>451</sup></p>
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<sup>417</sup> The metre is *Āryā*; in *pāda* a we should read *pasuptāye* for *prasuptāya* and *grahetvāna* for *grahetvā* (m.c.); in *pāda* b read *dakṣiṇenā* (m.c.);

<sup>418</sup> Read with *Se śṛṇvati* (m.c.).

<sup>419</sup> *Se va utkrośaṃ*; for the *saṃdhi*-consonant *-r-*, cf. BHS § 4.61; von Hinüber 2001: § 271.

<sup>420</sup> *Sa Na sravaṇaṃ* (s.e.); probably *ukrośaṃ ravanaṃ* was miswritten as *ukrośaṃsravanaṃ* (the *akṣaras mra* and *sra* are similar).

<sup>421</sup> *Se* omits this line ( $\neq$  mss.). The meter indicates that this is *pāda* b of *Āryā*; read *bahunāṃ* (m.c.); if so, then this verse would consist of one *pāda* a and two *pādas* b (?); or, more likely, *pāda* a of the next verse is missing.

<sup>422</sup> *Se sampaśyati* ( $\neq$  mss.; unmetr.).

<sup>423</sup> The metre is *Āryā*; read *nagara* for *nagaraṃ* (m.c.).

<sup>424</sup> *Se samprāpto ca*.

<sup>425</sup> *Sa ta* (s.e.; the *akṣaras na* and *ta* are similar); corr. *Na*.

<sup>426</sup> This verse is unmetrical.

<sup>427</sup> *Se ambe*; for the voc. sg. fem. *-a*, cf. BHS § 9.15.

<sup>428</sup> *Se tātā*.

<sup>429</sup> *Se putrā*; for the voc. pl. masc. *-a*, cf. BHS § 8.87; Abhis III § 6.29.

<sup>430</sup> The metre is *Āryā*; in *pāda* a read *ambā*; *tātā*; *putrā* (m.c.); *pāda* b is incomplete; *Se* prints a *lacuna* here; the missing part is probably *ca ramyāho* ( $\sim | - - | -$ ); cf. with the reading found earlier in this chapter: *hā Jambūdvīpakāho udyānavarāho ramyāho*.

<sup>431</sup> The missing word is probably *kadācit*; cf. with the reading found earlier in this chapter: *sukhitā khu ye kadācit samāgatā jñātibāndhavajanena*.

<sup>432</sup> *Se °rajanīm*.

<sup>433</sup> *Sa Na °vāśaṃ* (s.e.); corr. *Se*.

<sup>434</sup> *Se kariṣyanti*.

<sup>435</sup> The metre is *Āryā*; *pāda* a is *Āryā Capalā*, with amphibrachs in all the even *gaṇas*; in *pāda* b we should read *°rajanīm* for *°rajanī* and *kariṣyati ti* for *kariṣyātīti* (m.c.).

<sup>436</sup> *Sa Na śaktu* (s.e.); *Se śakyaṃ* (unmetr.); cf. with the reading found earlier in this chapter: *kiṃ śakya nirālamba madhye samudralavaṇatoyasya*.

<sup>437</sup> *Se nirālamba*.

<sup>438</sup> M.c. for *madhye*; *Se madhye* (unmetr.).

<sup>439</sup> *Sa Na śarīraṃ nāśaṃ*.

<sup>440</sup> The meter is *Āryā*; in *pāda* a we should read *nirālambā* for *nirālamba* (m.c.); *pāda* b is *Āryā Capalā*.

<sup>92</sup> “cling to, adhere”; *Sa Na anuśriṣṭa*; *Se anuśliṣṭaṃ*, but this form seems to be recorded only here (see BHS s.v. *anuśliṣṭa*).

<sup>93</sup> “Those who have been fasting for a month”; *Se sopavāsikānāṃ*; cf. MW s.v. *māsa* “*masôpavāsin*, one who fasts for a month”; cf. Schmidt 1928 s.v. *māsopavāsin* “einen Monat hindurch fastend”;

<sup>94</sup> “Clothes (made from) ragged pieces of cloth”; *Sa Na °vasānāṃ* (s.e.); *Se pūti°*. Cf. Oberlies 1993: 120 s.v. *pottī-* “cloth”.

<sup>95</sup> *Sa °keśānā*; corr. *Na*.

<sup>96</sup> *Sa Na kṣuta°*; corr. *Se*.

nakharīhi <sup>97</sup> pānīyārthe <sup>98</sup> bhūmi <sup>99</sup> khananti prthivīto utkr̥ṣyanti, daurbalyena puna <sup>100</sup> dharanyāṃ patanti.	kecit pānīyārthe ... <sup>452</sup> bhūmiṃ nakhehi vilikhanti   uttheṣyanti <sup>453</sup> patanti patitā mahīyaṃ viceṣṭanti <sup>454</sup>    aparāṇi karaṅkāni .. <sup>455</sup> vikṣiptāni diśo .. .. vikīrṇāni   <sup>456</sup> paśyitva so drumagato rūḍha <sup>457</sup> niṣaṇṇo paramabhīto <sup>458</sup>    tasya ca <sup>459</sup> śīrīṣasya patrāṇi <sup>460</sup> javena ca valitāṃ <sup>461</sup> vīditvāna   paśyitva drumavaraṃ prañjalīkarentā <sup>462</sup> ... <sup>463</sup> sarve    <sup>464</sup> “ko āryaputra <sup>102</sup> devo vā nāgo vā kinnaro vā gandharvo vā yakṣo vā kumbhāṇḍo vā,  tava mo <sup>103</sup> śaraṇaṃ gatāḥ. ito sambandhanāto duḥkhitāni mocehi, yathā māṃ <sup>104</sup> puna <sup>105</sup> svadeśavāso bhaveya, mitrajñātisamāgamo ca bhaveya”. atha khalu bhikṣavaḥ sa sārthavāho <sup>106</sup> śīrīṣagato āsrupūrṇanayano tāṃ vāṇījakāṇṃ etad uvāca “nāhaṃ devo na yakṣo na	“ko tvāryaputro <sup>465</sup> devo vā nāgo garuḍo guhyako suvarṇo <sup>466</sup> ?   atha vā sahasranayano virūḍhako anyo vā yakṣo?    <sup>467</sup> mocehi mo suduḥkhitāṃ bhavatu te karuṇāṃ <sup>468</sup> narṣabha <sup>469</sup>   imeṣāṃ puna <sup>470</sup> bhavatu deśaṃ vāsapriyabandhuviprahīṇānāṃ <sup>471</sup>    <sup>472</sup> so āsrupūrṇanayano <sup>473</sup> pratibhaṇati .. <sup>474</sup> vāṇījo <sup>475</sup> śīrīṣagato   “nāhaṃ āryaputra devo nāgo garuḍo guhyako
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<sup>441</sup> Se omits *sakuśalo*.

<sup>442</sup> Sa *aprajño* (s.e.; the *akṣaras su* and *a* are similar in Sa); corr. Na; alternatively, one may read *saprajño* “endowed with understanding” (MW).

<sup>443</sup> Se *subuddhiko* (≠ mss.); see PTSD s.v. *buddhika* “*sabuddhika*, possessing wisdom”.

<sup>444</sup> Se *uccaṃ*; for the acc. sg. masc. -a, cf. BHSG § 8.32; Abhis III § 6.12.

<sup>445</sup> The meter is *Āryā*, but *pāda a* is unmetr.; the metre could be improved by omitting the word *sabuddhiko* and reading *supañño ca* instead; in *pāda b* read *uttareṇā* for *uttareṇa*, *uccaṃ* for *ucca* and *ālokaṇḍe* (m.c.).

<sup>446</sup> Sa Na *virūha* (s.e.; the *akṣaras dha* and *ha* are similar); corr. Se.

<sup>447</sup> The metre is *Āryā*; *pāda b* is *Āryā Capalā* with amphibrachs ~ – ~ in *gaṇas* 2 and 4.

<sup>448</sup> Se *gātrā*.

<sup>449</sup> “Clothes (made from) ragged pieces of cloth”; Sa Na *pauttī*°; Se *pūti*°. Cf. Oberlies 1993: 120 *pottī*- “cloth”.

<sup>450</sup> Se *pūtikakhaṇḍavasānānāṃ tr̥ṣṇārttā malinakeśānāṃ* (unmetr.).

<sup>451</sup> This verse is unmetrical.

<sup>97</sup> Se *nakhalīhi* (≠ mss.); see BHSD s.v. *nakharī*.

<sup>98</sup> Se *pānīyārthaṃ*.

<sup>99</sup> Se *bhūmiṃ*. For the acc. sg. fem. -i, cf. BHSG § 10.50; Abhis III § 8.4.

<sup>100</sup> Na Se *punar*.

<sup>101</sup> Sa *aṃkalim* (s.e.); corr. Na.

<sup>102</sup> Se *°putro*.

<sup>103</sup> Na Se *te vayaṃ*°; for the 1. nom. pl. *mo*, cf. BHSG § 20.63; Pischel § 415.

<sup>104</sup> Se *maṃ*; 1. gen. pl. *māṃ*, not in BHSG.

<sup>105</sup> Na Se *punaḥ*.

<sup>106</sup> Sa *mārtha*° (s.e.; the *akṣaras ma* and *sa* are similar); corr. Na.

kinnaro na gandharvo na Śakro na Brahmā na Virūḍhako mahārājā <sup>107</sup> .	suvarṇo vā   na câhaṃ sahasranayano Virūḍhako nâiva (')haṃ yakṣo vā    <sup>476</sup>
vayam pi Jambūdvīpāto dhanārthāya yānapātreṇa samudram avagāḍhā vipannayānapātrāḥ. etāhi strīhi <sup>108</sup> uddhṛtā pañca vāṇijakaśatāni. tato asmābhiḥ sārddhaṃ krīḍanti ramanti pravicārenti.	vayam ārya dhanārthāya ogāḍhā salilapatim   bhinnayānā sma saṃjātā te sma istrīhi uddhṛtāḥ    <sup>477</sup>
api sānaṃ vayaṃ apriyaṃ karoma, tā <sup>109</sup> cāsmākaṃ vipriyaṃ nēcchanti”.	tā maṃ <i>samyak prativartanti</i> <sup>478</sup> śuśrūṣā putra mātaro va   <u>api sānaṃ apriye priyāmi mānuṣīyo</u> <sup>479</sup> <u>(')cchāmi na mo icchanti vipriyaṃ</u> <sup>480</sup>    <sup>481</sup>

<sup>452</sup> Lacuna; either before the word *bhūmiṃ* (*gaṇa* 4) or right after it (*gaṇa* 5).

<sup>453</sup> Se *utthehiṣyanti* (unmetr.); on the future used in the sense of a conditional, see BHSG §§ 31.38-31.40.

<sup>454</sup> Sa Na Se *viveṣṭanti* (the *akṣaras* *v-* and *c-* are very similar in Sa); see BHSD s.v. *viveṣṭati*.

<sup>455</sup> One short syllable needs to be supplied here, e.g. *va / ca* (m.c.).

<sup>456</sup> So read all the mss. and Se; but this *pāda* is too short; the metre can be improved by reading *diśodiśaṃ* for *diśo* (hapl.); cf. with the reading found earlier in this chapter: *aparāṇi karaṃkaśatāni vikṣiptāni diśodiśaṃ vikīrṇāni*.

<sup>457</sup> Sa Na *rūḍhaṃ*; Se *rūḍho* (unmetr.); for the nom. sg. masc. *-a*, cf. BHSG § 8.22; Abhis III § 6.1.

<sup>458</sup> Sa Na *varamahīto* (s.e.); Se *va samāhito*.

<sup>459</sup> Se omits *ca*.

<sup>460</sup> Confusion of gender *patrāṇi* ... *valitām*; Se *patrā*.

<sup>461</sup> Se *avalambitām*.

<sup>462</sup> Se wrote a lacuna here: *prāṃjalikā* . . . . *sarve*; on the form *karenta*, cf. Pischel § 509.

<sup>463</sup> Two *u* – or three *u u u* syllables need to be supplied here in order to improve the metre: – – | *u u u u* | – – | *u u* –  
*u* | *<u>* | *<u>* – | –.

<sup>464</sup> The meter is *Āryā*, but *pāda* a is unmetrical; in *pāda* b read *duma*<sup>o</sup> for *druma*<sup>o</sup> (m.c.).

<sup>465</sup> Na Se *ko tvaṃ āryaputra* (unmetr.); for the 2. nom. sg. *tva*, cf. BHSG § 20.8.

<sup>466</sup> Se *suvarṇo vā*.

<sup>467</sup> *Pāda* a is unmetr.; the metre can be improved by reading *°putrō*, *garuḍō* and *guhyakō* (m.c.); *pāda* b is *Āryā Capalā*; read *anyō* (m.c.).

<sup>468</sup> Sa Na *karuṇaṃ*; Se *kāruṇyaṃ*; see PTSD s.v. *karuṇā*.

<sup>469</sup> Na Se *nararābha*. The form *narābha* occurs in Sa no fewer than nine times, always in verses. Cf. PTSD s.v. *nisabha* [Sk. *nṛ + rābha*] "bull among men", i. e. prince, leader."

<sup>470</sup> Na Se *punar*.

<sup>471</sup> "(Let those who are) deprived of (their) house and beloved relatives (be restored to their land)"; Se em. *imeṣāṃ punar bhavantu svadeśapriyabandhu prāñinām*; J. III 87: "let these men who are still alive be restored to their land and their fond relations".

<sup>472</sup> This verse is unmetrical.

<sup>473</sup> Sa *°pūrṇo nayano*; corr. Na.

<sup>474</sup> One short syllable needs to be added here in order to improve the metre, e.g. *ca*.

<sup>475</sup> Corr. Se; Sa Na *pratibhaṇati prativāṇijo* (s.e.).

<sup>107</sup> Na Se *°rājo*.

<sup>108</sup> Sa *strī* (lip.); corr. Na.

<sup>109</sup> Corr. Se; Sa Na *na* (the *akṣaras* *na* and *ta* are very similar).

<sup>476</sup> *Pāda* a is unmetr.; in *pāda* b read *na ahaṃ* for *na câhaṃ* (m.c.); the word *(')haṃ* is metrically redundant and should be omitted.

<sup>477</sup> The metre is *Śloka*, but *pāda* b is unmetr.; cf. with the reading found a few lines below: *vayaṃ pi Jambūdvīpāto ogāḍhā salilaṃ prati*.

<p>te dāni abhyantaravāṇījakā āhaṃsuḥ</p> <p>“vayaṃ pi māriṣa Jambūdvīpāto dhanārthāya yānapātreṇa samudram avagāḍhā. asmākaṃ pi sāgaramadhyagatānām<sup>110</sup> yānapātraṃ vipannaṃ.</p> <p>tato me<sup>111</sup> etāhi<sup>112</sup> uddhṛtā pañca vāṇījakaśatāni, asmākaṃ pi sārddhaṃ etābhiḥ strībhiḥ<sup>113</sup> krīḍanti ramanti pravīcārenti<sup>114</sup>, yathā etarahi yuṣmābhiḥ sārddhaṃ. yadā yuṣmākaṃ yānapātro vipanno, vātena ca yena rākṣasīdvīpaṃ tena kṣiptā<sup>115</sup>, tato etāhi rākṣasīhi yūyaṃ dṛṣṭvā asmākaṃ pañcānām vāṇījakaśatānām āḍḍātiyā vāṇījakaśatā khāyitā<sup>116</sup>. ye py asmākaṃ mūlāto dāraka<sup>117</sup> jātā, te pi sānaṃ khāyitā. vayan ca āḍḍātiyā<sup>118</sup> vāṇījaśatā iha tāmranagare prakṣiptā. na etā māriṣa mānuṣikā, rākṣasīyo etāyo”.</p> <p>so dāni sārthavāho śirīṣagato teṣām</p>	<p>śrutvā bhayaṃkarīm<sup>482</sup> vācāṃ idam āhaṃsu vāṇījā  </p> <p>“vayaṃ pi Jambūdvīpāto ogāḍhā salilaṃ prati<sup>483</sup>   <sup>484</sup></p> <p>bhinnayānā sma saṃjātā te sma pi tāhi<sup>485</sup> uddhṛtā  </p> <p>tā maṃ samyak prativartensu yathā yuṣmākaṃ māriṣa   <sup>486</sup></p> <p>vāṇījānām śatā pañca ye sma etāhi uddhṛtā  </p> <p>tato aḍḍhātikā<sup>487</sup> eṣā<sup>488</sup> avaśeṣā tu khāyitā    ye pi maṃ putrakā āsi bālakā mañjubhāṇīno   te pi khāyitā etāhi rasagrddhāhi māriṣa   <sup>489</sup></p> <p>na ete<sup>490</sup> māriṣa mānuṣīyo rākṣasīyo bhayānikā  </p> <p>asipaṭṭadharāhṛdayā rākṣasīyo<sup>491</sup> mānuṣīrūpā<sup>492</sup>,   <sup>493</sup></p>
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<sup>478</sup> Corr. Se; Sa Na *samyakprativartaṃ pratinivartanti*; cf. with the reading two verses below: *tā maṃ samyak prativartensu*; the meaning of *prativart-* is not clear; perhaps < *pari√vrt-* “to act, behave”?

<sup>479</sup> Se *śuśrūṣūn putrān va mātarō*.

<sup>480</sup> Se *yaṃ priyaṃ mo mānuṣīyo na tā icchanti vipriyaṃ*.

<sup>481</sup> The reading of the mss. is corrupt here; it can be tentatively translated in the following way: “They treat me properly, as mothers treat obedient sons. I request (from) the women a favour, even if this is unfavourable for them. They do not wish any misfortune for us” (?); the part *na mo icchanti vipriyaṃ* fits *Śloka*, but I am unable to propose a tenable reading in the other *pādas* of this verse which would make sense as well as being close to the reading in the mss.

<sup>110</sup> Se *sāgaramadhye*.

<sup>111</sup> Se *maṃ*; for the 1. nom. pl. *me*, cf. BHS § 20.63.

<sup>112</sup> Se *etāhi strīhi*.

<sup>113</sup> Se omits *etābhiḥ strībhiḥ*.

<sup>114</sup> Sa *°cāritam* (s.e.); Na Se *°cārayanti*.

<sup>115</sup> “When you were thrown onto this island by the wind”; Se *kṣipto*.

<sup>116</sup> Se *ākhāyitā*.

<sup>117</sup> Se *dārakā*. For the nom. pl. masc. *-a*, cf. BHS § 8.79; Abhis III § 6.25.

<sup>118</sup> Se *°tiyā*.

<p>abhyantarimakānām vāṇijakānām tāmranagaraprakṣiptānām taṃ vacanam śrutvā bhīto trasto samvigno, añjalim kṛtvā pṛcchati</p> <p>“ācikṣatha kiṃ upāyaṃ, yathā<sup>119</sup> ca tāsām rākṣasīnām mūlāto svastinā mucyeya<sup>120</sup>?”</p> <p>te dāni āhaṃsuḥ “Kārtikapūrṇamāsyām Keśi<sup>121</sup> nāmāśvarājā Uttarakurudvīpāto</p>	<p>tato bhūyasyā mātrāya samvigno āsi vāṇijo   so tām pṛcchiya<sup>494</sup> medhāvī rākṣasīdvīpāto niḥsāraṃ<sup>495</sup>   <sup>496</sup></p> <p>“hanta mārīṣa-m-ākhyātha<sup>497</sup> katham mokṣo bhaviṣyati?   jīvitāntakarā ghorā katham gacchema svastinā?”    te ca tasya samākhyensu hitaiṣi<sup>498</sup> anukampakā   yathā dṛṣṭaṃ śrutaṃ cāiva rākṣasīdvīpāto niḥsāraṃ<sup>499</sup>   <sup>500</sup></p> <p>“Kārtike kaumudī pūrṇa<sup>501</sup> pūrṇamāsyām<sup>502</sup> āgamiṣyati<sup>503</sup>  <sup>504</sup> Vālāho turago śīghro muñjakeśo hayottamo    anupūrva<sup>505</sup> surucitāṃgo viśuddhakāyo</p>
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<sup>482</sup> Sa Na *bhayakarīm*; Se *bhayamkarīm*.

<sup>483</sup> So reads Sa; Na Se *salilapatim* (unmetr.).

<sup>484</sup> The meter is *Śloka*; in *pāda* c read *°dīpāto* (m.c.).

<sup>485</sup> Sa *te āthipa tāhi*; Na *te āsi etāhi*; Se *istrihi*; cf. with the reading two verse above: *te sma istrihi uddhṛtāḥ*; and with the reading in the next verse: *ye sma etāhi uddhṛtā*.

<sup>486</sup> The meter is *Śloka*, but *pāda* c is unmetr.; the metre can be improved by reading *pravartensu* (“behave towards, deal with”) for *prativartensu*; in *pāda* d read *yuṣmāka* (m.c.).

<sup>487</sup> Se *aḍḍhātīyā*; *aḍḍhātika*, a hyper-Sanskritism for Pā = BHS *aḍḍha-tiya*~ (“two and a half”); cf. Karashima 2008: 76

<sup>488</sup> Se *ettha*.

<sup>489</sup> The metre is *Śloka*; in *pāda* c read *khāyitā* (m.c.).

<sup>490</sup> Na *nāite*; Se *nāitā*.

<sup>491</sup> Se *rākṣasiyo*; for the nom. pl. fem. *-īyo*, cf. BHS § 10.172; Abhis III § 9.17; cf. Pkt *-īo* (see Pischel §§ 377, 380; von Hinüber 2001: § 341; Oberlies 2001: 163).

<sup>492</sup> Na *mānuṣa*°.

<sup>493</sup> *Pāda* a is unmetrical; the part *rākṣasiyo bhayānikā* is *Śloka*; *pāda* b is *Āryā*; in *pāda* b read *rākṣasiyo* for *rākṣasiyo* (m.c.).

<sup>119</sup> Se *yathāham*.

<sup>120</sup> Sa *muṣyeya* (s.e.); Na Se *muṃcyeya*; cf. BHS § 225 opt. *mucyeyā*.

<sup>121</sup> Sa Na *keśo* (s.e.); corr. Se.

<sup>494</sup> Se *pṛcchīya*.

<sup>495</sup> Se *°saraṃ*.

<sup>496</sup> The metre is *Śloka*; in *pāda* a read *bhūyasyā* (m.c.); *pāda* d is unmetrical, but the metre can be improved by reading *rākṣasīdvīpaniḥsaraṃ* for *rākṣasīdvīpāto niḥsāraṃ*.

<sup>497</sup> Na Se *mārīṣa ākhy*°; for the *saṃdhi*-consonant *-m-*, cf. BHS § 4.59; von Hinüber 2001: § 272; in ms. Sa, see Marciniak 2014: 163-164.

<sup>498</sup> Se *hiteṣī*.

<sup>499</sup> Se *°saraṃ*.

<sup>500</sup> *Pāda* d is unmetr.; the metre can be improved by reading *rākṣasīdvīpaniḥsaraṃ* for *rākṣasīdvīpāto niḥsāraṃ*.

<sup>501</sup> Nom. abs. “when there is a day of full moon in (the month of) Kārtika”; for the nom. abs., cf. BHS § 7.13; Abhis III: § 5.1; Oguibénine 1996: 179-180.

<sup>502</sup> Na *kaumudīpūrṇamāsyām*.

<sup>503</sup> Se em. *kārtike māse kaumudīpūrṇamāsyām āgamiṣyati*, but it is against the metre.

<sup>504</sup> In *pāda* d read *pūrṇamāsyāgamiṣyati* (m.c.); for *-ā-* < *-ām ā-*, cf. Abhis III § 2.14.



<p>ākṛṣṭoptaṃ śālīm akaṇaṃ atuṣaṃ surabhitaṇḍulaphalaṃ paribhuñjītvā imaṃ rākṣasīdvīpaṃ āgacchati.</p> <p>so ihāgatvā trīṇi vārāṃ mānuṣikāya vācāya śabdaṃ karoti "ko iha mahāsamudrasya pāraṃ gantum icchati? ahaṃ svastinā uttārayiṣyāmi".</p> <p>taṃ hayarājaṃ śaraṇaṃ prapadyatha. so yuṣmākaṃ ito rākṣasīdvīpāto samudrasya pāraṃ prāpayiṣyati. teṣāṃ<sup>122</sup> pañcānāṃ vāṇijakaśātānāṃ, yo vā tasya hayarājasya bāleṣv avalaṃbiṣyati, anyatarānyatare vā aṃgajāte, teṣāṃ pi ca puruṣāṇāṃ parasparasya anulaggiṣyanti<sup>123</sup>, mahākāraprṣṭhismiṃ tasya anulaggiṣyanti<sup>124</sup>, śatam vā sahasram vā-m- anupūrveṇa<sup>125</sup> Jambūdvīpaṃ prāpayiṣyati<sup>126</sup>. eṣo ca upāyo ito rākṣasīdvīpāto svastinā Jambūdvīpaṃ gamanāya. nāsti anyo". so dāni sārthavāho teṣāṃ avaruddhānāṃ vāṇijānāṃ<sup>127</sup> āha "āgacchatha yūyam api sarve Jambūdvīpaṃ gamiṣyāmaḥ.</p>	<p>sugandho dhotavālo<sup>506</sup>   balavāṃ javen(°) upeto vātayavasamo<sup>507</sup> anilayāyi<sup>508</sup>   <sup>509</sup> kākaśiro padmanetro Vālāhakulābhinirvṛtto<sup>510</sup>   Himavantaśikharasadṛśa<sup>511</sup> meghasunita<sup>512</sup> va dundubhininādo   <sup>513</sup> so bhuktvā atuṣaṃ akaṇaṃ ..<sup>514</sup> svakerūhaṃ tadulaphalaṃ<sup>515</sup> śālīm   .....    (?) sthito sāgarasya tīre rākṣasīnagarasya<sup>516</sup> uttare bhāge  <sup>517</sup> unnāmita-uttamāṃgo bhāṣati vācāṃ<sup>518</sup> turagarājā    "ko .."<sup>519</sup> gansati pāraṃ samudrasya lavaṇatoyasya?  <sup>520</sup> kaṃ svastinā nayāmi kasya mama ridhyatu vacanaṃ<sup>521</sup>?  <sup>522</sup> taṃ ve<sup>523</sup> upetha śaraṇaṃ so neṣyati svastinā pāraṃ"     "eṭha<sup>524</sup> māriṣa yuṣme pi upetha hayasāhvayaṃ  </p>
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<sup>505</sup> M.c.; Se *anupūrvam* (unmetr.).

<sup>122</sup> Sa Na *te puruṣāḥ* (s.e.); corr. Se.

<sup>123</sup> "They shall cling onto one another"; Se em. *avalaṃbiṣyati* (≠ mss.).

<sup>124</sup> Se *anulagniṣyati*; for the *gn*→*gg* in ms. Sa, cf. Marciniak 2014: 165.

<sup>125</sup> Na Se *vā anu*<sup>a</sup>, for the *saṃdhi*-consonant *-m-*, cf. BHS § 4.59; von Hinüber 2001: § 272; in ms. Sa, see Marciniak 2014: 163-164.

<sup>126</sup> Corr. Se; Sa Na *°nti*.

<sup>127</sup> Se *vāṇijakānām*.

<p>etaṃ tāva<sup>128</sup> nagaraprākāraṃ laṃghayatha, heṣṭhato vā khanatha”.</p> <p>te teṣāṃ<sup>129</sup> āhansuḥ “na tvaṃ jānāsi<sup>130</sup> kīdrśo vā rākṣasīnagarāto<sup>131</sup> na<sup>132</sup> vayaṃ śakṣyāmaḥ laṃghayituṃ.</p> <p>tumhe puna<sup>133</sup> yadi icchatha palāyatha, evaṃ vo mokṣo bhaviṣyati. atha dāni</p>	<p>āyasaṃ nagaraṃ tāmraṃ laṃghetha<sup>525</sup> rākṣasīpuraṃ   atha khanatha<sup>526</sup> heṣṭhāto<sup>527</sup> tato gaṃsatha svastinā”   <sup>528</sup> “hanta mārṣa na jānāsi laṃghayanto<sup>529</sup> pi vardhati  </p> <p>āsīyati khananto pi<sup>530</sup> dr̥ḍhan tāmramayaṃ puraṃ    nāsti mokṣo ito (')smākaṃ karmabaddhāna māriṣa   svayaṃkṛtehi karmehi Jambūdvīpāto<sup>531</sup> karṣitā<sup>532</sup>   <sup>533</sup> svacittaYamadūtehi<sup>534</sup> prakṣiptā<sup>535</sup> Yamaśāsana<sup>536</sup>  </p>
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<sup>506</sup> Se *dhutabālo*.

<sup>507</sup> Se °*javasamo*; on the *ja↔ya* in Sa, cf. Marciniak 2014: 165.

<sup>508</sup> Sa Na °*yāmi* (s.e.); Se °*yāyī*.

<sup>509</sup> The meter is *Āryā*, in *pāda* a read *sugandhō* (m.c.).

<sup>510</sup> Sa Na *vālāhakulānibhinirvṛtto* (s.e.; a sort of ditt. of *-bhi-*; the *akṣaras bhi* and *ni* are similar); Se °*kulena abhi°*.

<sup>511</sup> Se °*sadrśo*.

<sup>512</sup> Sa Na °*sunitam*; Se *meghasvanitadumdubhi°*, for the *va > u*, cf. von Hinüber 2001: § 134.

<sup>513</sup> In *pāda* a read *kākaśirō* and *vālāha°* for *vālāha°* (m.c.); *pāda* b is unmetrical.

<sup>514</sup> One short syllable needs to be added after the word *akaṇaṃ* in order to improve the metre, e.g. *ca*.

<sup>515</sup> M.c.: Na *taṃdula°*; Se *taṇḍula°* (unmetr.).

<sup>516</sup> Se *rākṣasi°*.

<sup>517</sup> In *pāda* a read *bhuktvā* for *bhuktvā* (m.c.); in *pāda* b read *sthitō* and *rākṣasi* for *rākṣasī* (m.c.); the metre indicates that this rather is *pāda* a of *Āryā* (the 6th *gaṇa* is amphibrach): ◡ ◡ – | ◡ – ◡ | – – | – ◡ ◡ | ◡ ◡ – | ◡ – ◡ | – – | –. If so, then either this verse consists of two *pādas* a and one *pāda* b; or *pāda* b of the previous verse had dropped out. The missing *pāda* probably contains the part corresponding to what is expressed in the parallel passage in prose with the words: *imaṃ rākṣasīdvīpam āgacchati*.

<sup>518</sup> Se *vācām imām* (≠ mss.).

<sup>519</sup> One long or two short syllables need to be supplied here in order to improve the metre; read with Se *vo* or *iha* (cf. with the parallel passage in prose).

<sup>520</sup> This *pāda* is unmetr.; the metre can be improved by reading *mahāsamudrasya* for *samudrasya*: – <∞> | – ◡ ◡ | – – | <◡ –> ◡ | – – | ◡ ◡ ◡ ◡ | – – | ◡. Cf. with the reading in the prose version of the story: *ko iha mahāsamudrasya pāraṃ gantum icchati*.

<sup>521</sup> Se *kasya mama r̥dhyatu vacanaṃ nāma* (≠ mss.).

<sup>522</sup> This *pāda* is unmetr.; it occurs in this chapter many times, always in exactly the same form. It seems that three *mātrās* are missing at the end of this line; Se supplies *nāma*, which improves the metre, but it is not supported by the readings in the mss.

<sup>523</sup> Se *vo*; cf. Pā *ve*, Skt *vai*.

<sup>524</sup> Sa Na *eṣa* (s.e.; the *akṣaras ṣa* and *tha* are similar in Sa); corr. Se.

<sup>128</sup> Se *tāvat*.

<sup>129</sup> Se *tām*.

<sup>130</sup> Se *jānāsi*.

<sup>131</sup> Se °*nāgaram nāto vayaṃ*. For the *-ā < -am a-*, cf. BHS § 4.36; Abhis III § 2.12; Geiger § 71.2a.

<sup>132</sup> Sa Na *ti* (w.r.).

<p>tāmrānagare prakṣipyatha, nāsti vo mokṣo. gacchatha yūyaṃ kṣemeṇa svakaṃ deśaṃ. asuke<sup>134</sup> ca nagare asmākaṃ pitujñātayo, teṣāṃ asmākaṃ vacanena prcchetha<sup>135</sup> vaktavyaṃ "detha dānāni, karoṭha puṇyāni api khaṇḍakapālena kulekuleṣu<sup>136</sup> bhikṣentā Jaṃbūdvīpe vasatha,</p> <p>mā ca puna<sup>137</sup> samudraṃ otariṣyatha, yatrēmāny edrṣāni duḥkhāni.</p> <p>parasya vā preṣyakarmaṃ kṛtvā jīvikāṃ kalpeṣyatha, mā ca samudram avataraṇāya cittaṃ karoṭha, yathā<sup>138</sup> yatra imāni evarūpāni duḥkhāni".</p> <p>so dāni āha "māriṣa ātmanā<sup>139</sup> gamiṣyāmi, purā me rākṣasī<sup>140</sup> śayitā<sup>141</sup> vibudhyeta, mā me jāneyā iha āgamaṇaṃ".</p>	<p>yuṣme khu dāni gacchetha apramādena svagrhaṃ<sup>537</sup>   <sup>538</sup></p> <p>jñātayo va<sup>539</sup> mo vadetha "detha dānāni māriṣa  </p> <p>mā<sup>540</sup> ca vo cittaṃ utpadyeya<sup>541</sup> samudram avagāhituṃ   <sup>542</sup> api khaṇḍakapālena bhikṣiyāna<sup>543</sup> kulāt kulaṃ  </p> <p>svajanena saḥavāso na tv ih(?) etādrṣaṃ<sup>544</sup> duḥkhaṃ   <sup>545</sup> yācitena<sup>546</sup> ghaṭitvā<sup>547</sup> vacanaṃ preṣaṇāni ca   svajanena saḥavāso na tu<sup>548</sup> etādrṣaṃ duḥkhaṃ<sup>549</sup>   <sup>550</sup></p> <p>"hanta māriṣa gaṃsāmi suptā yāvan na vibudhyati<sup>551</sup>   purā<sup>552</sup> me dhūrtā jānāti pauruṣeyā<sup>553</sup></p>
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<sup>133</sup> Se *punaḥ*.

<sup>525</sup> Sa Na *laṃgetha*; corr. Se.

<sup>526</sup> Corr. Se; Sa Na *khana* (lip.).

<sup>527</sup> Sa Na *heṣṭhā* (s.e.; probably *heṣṭhā* is hapl. of *heṣṭhāta*, caused by the following word *tato*); corr. Se.

<sup>528</sup> The metre is *Śloka*; in *pāda* d we should read *sotthinā* for *svastinā* (m.c.).

<sup>529</sup> So read all the mss.; nom. abs.(?) "when one mounts upon it, it grows"; for the nom. abs., cf. BHSG § 7.13; Abhis III: § 5.1; Oguibénine 1996: 179-180; Se *laṃghayante*.

<sup>530</sup> Sa Na *khanantīyo* (s.e.); Se *khanante pi*.

<sup>531</sup> Se *°dvīpāpakarṣitā*.

<sup>532</sup> Sa Na *karṣito*; corr. Se.

<sup>533</sup> In *pāda* d read *°dvīpātō* (m.c.).

<sup>534</sup> Sa *svacinta*<sup>o</sup>; corr. Na.

<sup>535</sup> "(We were) thrown (under the rule of Yama)"; Sa Na *prakṣipto*; Se *preṣitā* (≠ mss.).

<sup>536</sup> Na Se *°śāsanaṃ*.

<sup>134</sup> Na Se *amuke*. See PTSD s.v. *asuka*; cf. von Hinüber 2001: § 388; Abhis § 5.6.6B3.

<sup>135</sup> Se *prcchitvā*.

<sup>136</sup> Corr. Na; Sa *kulaikuleṣu*.

<sup>137</sup> Se *punaḥ*.

<sup>138</sup> Se omits *yathā*.

<sup>139</sup> The mss. read *āmavo* or *ātmavo* here; corr. Se.

<sup>140</sup> Sa Na *rākṣasa*.

<p>so dāni sārthavāho tato ca śīrīṣāto otarati, ime ca abhyantaramakehi<sup>142</sup> vāṇijakehi “khāditā vayaṃ rākṣasīhi avidhā (')vidhā!<sup>143</sup>” ti vikruṣṭaṃ “idam<sup>144</sup> asmākaṃ paścimaṃ jñātīnāṃ darśanam” iti. so dāni sārthavāho tato śīrīṣāto otarivā yathāgatena mārgena gatvā, tatra rākṣasīye śayane śayito.</p> <p>so tatra śayanagato cintayati “katham eteṣāṃ vāṇijakānāṃ<sup>145</sup> etat kāryaṃ sambodheyam, yathā me svayaṃ dṛṣṭo ca śruto ca? na ca ime rākṣasī budhyensu, eṣo ca tujyo kāryo.</p> <p>yadi eteṣāṃ vāṇijakānāṃ idānīm yeva<sup>146</sup> asaṃprāptena hayarājena etaṃ kāryam ācikṣiṣyāmi, tato eteṣāṃ pañcānāṃ vāṇijakaśātānāṃ anyatarānyataro vāṇijako</p>	<p>ihāgatā”<sup>554</sup>   <sup>555</sup> tasya ca oruhamṭasya vikruṣṭā “avidhā (')vidhā”   svadeśaṃ manasīkṛtvā punaḥ śalyena vīkrito<sup>556</sup>   </p> <p>so rṁṣato<sup>557</sup> oruhitvāna gatvā mārgaṃ yathāgataṃ   sahasāyiniye<sup>558</sup> āsanasmī<sup>559</sup> śayanti<sup>560</sup> abhisamviśe<sup>561</sup>   <sup>562</sup> so<sup>563</sup> ca tatra vicinteti “katham bodheya vāṇijāṃ   etam arthaṃ yathābhūtaṃ na ca jānensuḥ<sup>564</sup> dhūrtayo<sup>565</sup>   <sup>566</sup> na ca guhyaṃ praśamsanti prakāśīyantaṃ paṇḍitā  </p>
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<sup>141</sup> Sa *mayitā* (s.e.; the *akṣaras śa* and *ma* are similar in Sa); corr. Na.

<sup>537</sup> Se *svaṃ grhaṃ*.

<sup>538</sup> In *pāda* d read *svaṃ grhaṃ* for *svagrhaṃ* (m.c.).

<sup>539</sup> Se *ca*.

<sup>540</sup> Sa *mo* (s.e.); corr. Na.

<sup>541</sup> Se *utpadye*.

<sup>542</sup> In *pāda* a read *vā* (= *eva*; m.c.; the metre is *ra-Vipulā*); in *pāda* c we should read *utpadye* for *utpadyeya* (m.c.).

<sup>543</sup> Se *bhikṣayato* (≠ mss.); for the gerund in *-iyāna*, cf. BHSG § 35.45; Abhis III § 29.9.

<sup>544</sup> Se *na tu etādrśaṃ*.

<sup>545</sup> In *pāda* c read *janenā* (m.c.; *sa-Vipulā*); in *pāda* d read *dukhaṃ* for *duḥkhaṃ* (m.c.).

<sup>546</sup> Se *yācitam*.

<sup>547</sup> Sa Na *ghartitvā*; Se *ghaṭentasya*; cf. Abhis III s.v. *ghartta*- “Eine Verschreibung für *ghaṭ(t)itavya* (“man soll sich bemühen”)”.

<sup>548</sup> Sa *tvam* (s.e.); corr. Na.

<sup>549</sup> “As long as one lives with one’s own family, having to exert oneself (to execute) a command and commission, when being asked to do so, is better than this misery”.

<sup>550</sup> In *pāda* a we should read *ghaṭitvāna* for *ghaṭitvā* (m.c.); in *pāda* c read *janenā* (m.c.; *sa-Vipulā*); in *pāda* d read *dukhaṃ* for *duḥkhaṃ* (m.c.).

<sup>551</sup> Na Se *budhyati*.

<sup>552</sup> Sa *pu++* (blurred); Na *yuga* (w.r.; the *akṣaras pa* and *ya* are almost indistinguishable from one another in Sa); Se *yogaṃ*.

<sup>553</sup> Sa Na *pauruṣāyā* (s.e.); Se *pauruṣeyaṃ*; see BHSD s.v. *pauruṣeya*.

<sup>142</sup> Se *abhyantarimakehi*.

<sup>143</sup> Sa *°vitā* (s.e.); corr. Na.

<sup>144</sup> Sa *ivam* (s.e.); corr. Na.

<sup>145</sup> Sa *vāṇikānāṃ* (lip.); corr. Na.

<sup>146</sup> Na Se *eva*.

<p>matto vā pramatto vā rākṣasīnām ācakṣeya<sup>147</sup>. tato anutapyanīyaṃ bhava<sup>148</sup>,</p> <p>sarve ca anayāto vyasanam āpādiyema. tatra paṇḍitā praśansanti "yasya kasyaci guhyaṃ samākhyātāṃ<sup>149</sup>, durlabhā te satpuruṣā, ye śaknonti guhyaṃ dhārayitum".</p> <p>yaṃ<sup>150</sup> nūnāhaṃ svayaṃ eva etaṃ guhyaṃ dhārayeyaṃ, yāva<sup>151</sup> Kaumudī cāturmasī. tato sānaṃ hayarājena imaṃ rākṣasadvīpam anuprāptena etaṃ ādīnavam ācikṣiṣyāmi<sup>152</sup>. so dāni taṃ guhyaṃ svakaṃ hrdayena dhārayati, na kasyaci ācikṣati yāva<sup>152</sup> Kaumudī cāturmasī. Kaumudī ca upasthitā, hayarājā rākṣasīdvīpam anuprāpto. tato sārthavāhena teṣāṃ pañcānāṃ vāṇijakaśātānām ārocitaṃ "mā adya pramādaṃ karotha strīṣu vā annapāne vā<sup>153</sup> gītavādye<sup>154</sup> vā. asti kiṃci<sup>155</sup> arthamātro yo bhavantehi</p>	<p>mattā pramattā āpensu<sup>567</sup> kathanam<sup>568</sup> anutāpikaṃ<sup>569</sup>   <sup>570</sup> tailasya viya bindu vikāśati<sup>571</sup> guhyaṃ prakāśitaṃ<sup>572</sup>  </p> <p>taṃ mantam<sup>573</sup> guhyam .. .. .   <sup>574</sup> arthānarthaniyaṃ<sup>575</sup> tāro<sup>575</sup> durlabhā santi te narā  </p> <p>yaṃ<sup>576</sup> nūnāhaṃ svayaṃ guhyaṃ dhāreyaṃ yāva Kaumudim<sup>577</sup>    tato .. sānaṃ ākhyāmi<sup>578</sup> paścā samprāpte hayasāhvaye<sup>578</sup>  </p> <p>tasmim<sup>579</sup> .. samaye prāpte jātamāse upasthite   <sup>580</sup> sahāyāṃ<sup>581</sup> vāṇijā āha "pramādo va na kāryo<sup>582</sup>   strīṣu bhojanapāneṣu<sup>583</sup> arthamātro bhaviṣyati"   <sup>584</sup></p>
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<sup>554</sup> Cf. with the parallel passage in prose: *purā me rākṣasī śayitā vibudhyeta mā me jāneyā iha āgamanam*.

<sup>555</sup> *Pāda* b is unmetr.; the metre can be improved by reading *budhyati* for *vibudhyati* (m.c.); in *pāda* c read *dhūrtā* for *dhūrtā* (m.c.).

<sup>556</sup> < (m.c.) \**vikṛto* (vi-√*kṛ* "split, cut to pieces"); Se *vedhitā* (≠ mss.).

<sup>557</sup> The word *rākṣa* is probably a hyperform of Skt *rukṣa* (> Pā *rukṣa*), "having descended from the tree"; Sa Na *rtḥato* (s.e.); Se *sārthako* (≠ mss.); but I am not certain whether my conjecture is correct.

<sup>558</sup> Sa Na *sahasāpinīye* (the *akṣaras śa / sa*, and *ya / pa* are almost indistinguishable from one another in Sa); Se *sahasopinī-āsanasmim*.

<sup>559</sup> Se *sahasopinī-āsanasmim*.

<sup>560</sup> Se *śayanto*.

<sup>561</sup> Lit. "He entered (and saw that the other merchants) were sleeping in the beds of their female bed-fellows".

<sup>562</sup> *Pāda* c is unmetrical.

<sup>563</sup> Sa Na *šo* (s.e.); corr. Se.

<sup>564</sup> Se *jānensu*.

<sup>565</sup> M.c. for nom. pl. fem. *dhūrtāyo*; Se em. *dhūrtakā*.

<sup>566</sup> In *pāda* c read *jānensu* for *jānensuḥ* (m.c.).

<sup>147</sup> Se *ācikṣeyā*. For the 3. sg. opt. *-eya*, cf. BHS § 29.28; Abhis III § 22.5.

<sup>148</sup> Se *bhavet*. For the 3. sg. opt. *-e*, cf. BHS § 29.12; Abhis III § 22.1.

<sup>149</sup> Corr. Se; Sa *°tuṃ*; Na *°ntaṃ*.

<sup>150</sup> Sa *ya*; corr. Na.

<sup>151</sup> Se *yāvat*.

<sup>152</sup> Se *yāvat*.

<sup>153</sup> Sa Na *nā* (s.e.); Se *annapānena*.

<sup>154</sup> Se *°vādyena*.

<p>mama sakāśāto śrotavyo. asuko<sup>156</sup> pradeśo pratigupto, tatra sarve samāgacchatha tāhi strīhi śayitāhi”.</p> <p>te dāni sarve vāṇijakaśatā tāhi strīhi śayitāhi tatra pratigupte pradeśe sarveṇa samāgatā. samāgacchitvā</p> <p>taṃ sārthavāhaṃ prcchamti<sup>157</sup> “jalpatha sārthavāha yaṃ te kiṃci<sup>158</sup> dṛṣṭaṃ vā śrutaṃ vā”.</p> <p>sārthavāho teṣāṃ vāṇijakānāṃ vartamāniṃ sarvam ācikṣati</p> <p>“etaṃ mama evaṃ cittam utpanna<sup>159</sup>, kisya ete<sup>160</sup> striyo asmākaṃ nagarasya dakṣiṇapanthāto nivārenti. tato kautūhalena sahasāyiniye<sup>161</sup> śayitāe<sup>162</sup> asipaṭṭaṃ<sup>163</sup></p>	<p>tasya divasasya (')tyayena sahasāyiniḥ<sup>585</sup> tadā osuptābhiḥ   agamensu<sup>586</sup> taṃ pradeśaṃ pratiguptaṃ vāṇijā sarve   <sup>587</sup> te ca tatra samāgamyā .. .. prcchanti vāṇijā  <sup>588</sup> “bhaṇatu āryo etam arthaṃ yathābhūtaṃ yathā dṛṣṭaṃ śrutaṃ ca te”   <sup>589</sup> so ca teṣāṃ samākhyāsi hitaiṣi<sup>590</sup> anukampako   yathā dṛṣṭaṃ śrutaṃ cāiva rākṣasīdvīpāto niḥsāraṃ<sup>591</sup>   <sup>592</sup></p>
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<sup>155</sup> Se *kiñcid*.

<sup>156</sup> < Skt *√r* (caus.) “drunk and careless, they deliver / give the talking (= information) that is (later) regretted”?;  
Se *lapensuḥ* (≠ mss.).

<sup>158</sup> Sa Na *katham*; Se *kathā*.

<sup>159</sup> Se *kathā ca anutāpikā*.

<sup>170</sup> In *pāda* b read *prakāśīyanta* (m.c.); *pāda* c is *ma-Vipulā*.

<sup>171</sup> Sa Na *vikaśati*.

<sup>172</sup> Se *tailasya viya bindu vikaśati prakāśitaṃ*.

<sup>173</sup> Na Se *mantraṃ*.

<sup>174</sup> This verse is unmetrical; in the first line the metre could be improved by reading: *tailasyāiva bindu guhyaṃ vikaśati prakāśitaṃ*; the second line is incomplete.

<sup>175</sup> Sa Na *°niyatāro*; corr. Se.

<sup>176</sup> Sa *ya*; corr. Na.

<sup>177</sup> Se *°kaumudi*.

<sup>178</sup> Sa *°si* (s.e.; the *akṣaras si* and *mi* are similar in Sa); corr. Na.

<sup>179</sup> One syllable is missing in the mss.; read with Se *ca*.

<sup>180</sup> In *pāda* a the metre can be improved by reading *tato <ca> sānam ākhyāmi*; *pāda* b is too long.

<sup>181</sup> Se *sahāyā*.

<sup>182</sup> Se *kāriyo*.

<sup>183</sup> Sa Na *°pāne* (lip.); corr. Se.

<sup>184</sup> In *pāda* b we should read with Se *kāriyo* for *kāryo* (m.c.).

<sup>186</sup> Se *amuko*.

<sup>187</sup> Sa Na *prcchati*, sing. for pl.; corr. Se.

<sup>188</sup> Se *kiñcid*.

<sup>189</sup> Na Se *utpannaṃ*. For the nom. acc. sg. neut. -a, cf. BHS § 8.32; Abhis III § 6.8.

<sup>190</sup> So read all the mss.; masc. for fem., common in Sa; Se always em. *etā*.

<sup>191</sup> Sa Na *mahatosipinidhīye* (s.e.; the *akṣaras ma* and *sa*, and *pi* and *yi* are similar in Sa); Se *mahatā sahasopinīye*.

<sup>192</sup> Se *śayitāye*; for the obl. fem. ending -āe, cf. von Hinüber 2001: § 334; in ms. Sa, see Marciniak 2014: 162.

<sup>193</sup> Se *asipaṭṭaṃ*; *asipaṭṭa* / *aśipaṭṭa* probably means “sword, knife”; cf. Weber *Indische Studien* XVI (1885), p. 315, § 4, no. 229. *khaḍgaṃ*, no. 230. *asipaṭṭa*, no. 231. *karavālam*; cf. Se 2.165: *bodhisattvena asipaṭṭena cūḍā chinnā*.

<p>gr̥hya nagarasya dakṣiṇena paṁthena gato.  tatra me tāmramayaṁ nagaraṁ dṛṣṭaṁ  advāraṁ, na cāsya dvāraṁ paśyāmi,  bahujanasya ca krandanaśabdaṁ śṛṇomi. so  (°)haṁ taṁ nagaraṁ anupradakṣiṇīkaronto,  tasya nagarasya uttare pārśve uccaṁ śīrīṣaṁ  adrākṣīt. so (°)haṁ taṁ śīrīṣaṁ abhiruhitvā  tato śīrīṣāto<sup>164</sup> taṁ nagaraṁ avalokemi.  tatra ca me bahūni vāṇijakaśatāni  uparuddhāni dṛṣṭāni, śuṣkāṇi  dhamanīsantatavātātapa-  dagdhatvacamānsānikṛṣṇāni malinakeśāni,  pānīyārthaṁ nakharīhi<sup>165</sup> bhūmiṁ khananti  kṣutpipāsasamarpitāni. aparāṇi  karaṁkaśatāni<sup>166</sup> vikṣiptāni diśodiśaṁ<sup>167</sup>  vikīrṇāni. tatra ca asukāto<sup>168</sup> nagarāto,  asukāto ca nagarāto<sup>169</sup> asuko ca asuko<sup>170</sup> ca  vāṇijo, tathā asukāto pi nagarāto<sup>171</sup> te ca<sup>172</sup>  vāṇijā”. <i>sārthavāhena agreṇa</i><sup>173</sup> teṣāṁ  vāṇijakānām ācikṣitaṁ<sup>174</sup> “ye tatra jīvanti  rākṣasīhi khāditāvaśeṣā. apare pi  aḍḍātiyamātrāṇi vāṇijakaśatāni ye etāhi  rākṣasīhi khāditā.  tato ete<sup>175</sup> na mānuṣikā, sarvāḥ etā  rākṣasīyo.</p>	<p>atha vāṇijā bhaṇanti ..<sup>593</sup> tāṁ sarvāṁ<sup>594</sup>  rākṣasīgaṇaṁ etaṁ<sup>595</sup>  <sup>596</sup></p>
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<sup>585</sup> Se *sahasopinībhiḥ*; see BHSD s.v. *sahaśāyini*; PTSD s.v. *saha*<sup>l</sup> “-seyyā, sharing the same couch, living together”.

<sup>586</sup> Se *agamensuḥ* (unmetr.).

<sup>587</sup> The meter is *Āryā*; in *pāda* a read *divasātyayena*; in *pāda* b we should read *tadāvasuptabhiḥ* (m.c.).

<sup>588</sup> In *pāda* b two syllables are missing; Se prints a lacuna.

<sup>589</sup> This line is too long; the part *etaṁ arthaṁ yathābhūtaṁ yathā dṛṣṭaṁ śrutaṁ ca te* is *Śloka*, but the part *bhaṇatu āryo*, though semantically necessary, is metrically redundant.

<sup>590</sup> Se *hiteṣī*.

<sup>591</sup> Se *niḥsaraṁ*.

<sup>592</sup> *Pāda* d is unmetr., the metre can be improved by reading *rākṣasīdvīpaniḥsaraṁ* for *rākṣasīdvīpāto niḥsaraṁ*.

<sup>164</sup> Na Se are lacking *tato śīrīṣāto*.

<sup>165</sup> Se *nakhalīhi*.

<sup>166</sup> Se *kaṁkāśatāni*; MW s.v. *karaṅka* “skull, head”.

<sup>167</sup> Sa Na *diśodiśa*; Se *daśadiśo*.

<sup>168</sup> Se *amukāto*; see PTSD s.v. *asuka*.

<sup>169</sup> Se *amukāto amukāto nagarāto*.

<sup>170</sup> Se *amuko ca amuko*.

<sup>171</sup> Se omits *asukāto pi nagarāto*.

<sup>172</sup> Sa Na *na* (s.e.).

<sup>173</sup> Sa Na *sarvenāmāgreṇa*?; Se *te ca vāṇijā sarve va āgatā*.

<sup>174</sup> Sa Na *āṭā*; Se *°to*.

<sup>175</sup> So read all the mss.; masc. for fem.; common in Sa; Se always em. *etā*.

<p>yadi vyaṃ yatnaṃ na karoma svadeśagamanāya, evaṃ yeva<sup>176</sup> sarve anayāto vyasanam āpadyiṣyāma etena rākṣasīgaṇena. yadi icchatha rākṣasīnām hastāto mokṣaṃ kṣemena ca Jambūdvīpaṃ gamanāya Keśī aśvarājā Uttarakuruddhīpāto, akṛṣṭoptaṃ śālīm caritvā<sup>177</sup> akaṇaṃ atuṣaṃ surabhitaṇḍulaphalaṃ, Kārtikapaurṇamāsyāṃ iha rākṣasīdvīpaṃ āgacchati. imasya rākṣasīdvīpasya uttaraṇa pārśveṇa samudratīre sthīhitvā  "ko pāragāmī?" ti ghoṣeti<sup>178</sup>.  tato tatra hayarājasya samīpaṃ gacchāmaḥ, so (')smākaṃ kṣemena svadeśaṃ prāpayiṣyati". te dāni sarve<sup>179</sup> pañca vāṇijakaśatā sārthavāhena sārthaṃ rākṣasīnagarasya uttaraṃ pārśvaṃ gatā. tehi so Keśī<sup>180</sup> aśvarājā samudratīre tiṣṭhanto dṛṣṭvā<sup>181</sup>,</p>	<p>asipaṭṭa....hṛdayā<sup>597</sup> .....   <sup>598</sup>  ..... rākṣasīnagarasya uttare<sup>599</sup> bhāge  <sup>600</sup> sthito sāgarasya tīre bhāṣati vācāṃ turagarājā<sup>601</sup>    "ko gaṃsati vo pāraṃ samudrasya lavaṇatoyasya?   kaṃ svastinā nayāmi<sup>602</sup> kasya mama ridhyatu vacanaṃ?"   taṃ vyaṃ upemi<sup>603</sup> śaraṇaṃ so neṣyati svastinā pāraṃ"   <sup>604</sup>  tasya te vacanaṃ śrutvā sārthavāhasya vāṇijā   samagrā sahitā sarve agamā<sup>605</sup> uttarāṃ diśaṃ   <sup>606</sup> te gamya nātīdūraṃ paśyanti ..<sup>607</sup> vāṇijā turagarājāṃ<sup>608</sup>  </p>
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<sup>593</sup> One short syllable needs to be supplied here in order to improve the metre.

<sup>594</sup> Sa Na *tām sarvaṃ*; Se *tā sarvā*.

<sup>595</sup> "They called all of them a group of *rākṣasīs*".

<sup>596</sup> This is *pāda* a of *Āryā*.

<sup>176</sup> Na Se *eva*.

<sup>177</sup> Se *bhumjītvā* (≠ mss.); see MW s.v. *√car* "eat, consume (with acc.), graze".

<sup>178</sup> Sa *gheṣeti* (s.e.); corr. Na.

<sup>179</sup> Se omits *sarve*.

<sup>180</sup> Sa Na *kehi*; corr. Se.

<sup>181</sup> Se *dṛṣṭo*.

<sup>597</sup> Sa Na *hṛdayo*; Se *hṛdayaṃ*.

<sup>598</sup> Lacuna; probably we should read the same as the verse found earlier in this chapter: *asipaṭṭadharāhṛdayā rākṣasīyo mānuṣīrūpā*, which fits *pāda* b of *Āryā* (— | — | — | — | — | — | — | —); read *rākṣasīyo* for *rākṣasīyo* (m.c.).

<sup>599</sup> Se *rākṣasinagarottare bhāge*.

<sup>600</sup> This is probably *pāda* a of *Āryā* (... — | — | — | — | —), not *pāda* b as Senart wrote; cf. with the parallel reading found further in this chapter: *sthito sāgarasya tīre rākṣasīnagarasya uttare bhāge | unnāmita-uttamāṃgo bhāṣati vācāṃ turagarājā*.

<sup>601</sup> Se em. *vācāṃ imāṃ turagarājā* (≠ mss.), and wrote it as *pāda* a.

<sup>602</sup> Sa *nasāmi* (s.e.); corr. Na.



<p>grīvam unnāmetvā</p> <p>“ko pāragāmī?” ti ghoṣanto.</p> <p>te dāni sarve pañca vāṇijakaśatā kṛtāñjalipuṭā taṃ Keśim aśvarājam upasaṃkrāntā “mahākāruṇika tava śaraṇāgatā sma vayaṃ, pāragāmiṃ gato<sup>182</sup> asmākaṃ tārehi”.</p> <p>so dāni aśvarājā teṣāṃ vāṇijakānām samanuśāsati “yaṃ velaṃ ahaṃ te ito rākṣasīdvīpāto yuṣmākaṃ<sup>183</sup> grhītvā trikkhuttaṃ<sup>184</sup> hiṣṭvā khagapathena kramiṣyaṃ<sup>185</sup>.</p> <p>tato rākṣasīyo ye yuṣmākaṃ bhavati dārakā vā dārikā vā, tāni ādāya āgamiṣyanti. bahūni karuṇakarūṇāni ca pralapiṣyanti “mā āryaputra<sup>186</sup> paravacanenāsmākaṃ parityajatha. mā ca imāni dārakadārikāni parityajatha<sup>187</sup>. mā ca imaṃ ramaṇīyaṃ ratanadvīpaṃ bahuratanam anantaraṃ parityajatha”. tato yuṣmābhiḥ teṣāṃ rākṣasīnāṃ vacanaṃ nābhiśraddadhitavyaṃ.</p>	<p>sthitam sāgarasya tīre<sup>609</sup> rākṣasīnagarasya<sup>610</sup> uttare<sup>611</sup> bhāge  <sup>612</sup> unnāmita-uttamāṃgo bhāṣati vācāṃ turagarājā    “ko gaṃsati vo pāraṃ samudrasya lavaṇatoyasya?”   kaṃ svastinā nayāmi kasya mama ridhyatu vacanaṃ?”   <sup>613</sup> tasya te vacanaṃ śrutvā hayarājasya<sup>614</sup> vāṇijā   aṃjaliṃ pragrahetvāna idam vacanam abravīt    “śaraṇaṃ te prapadyāma sarvaṃ loke hitāvaha   asmākaṃ nehi .. pāraṃ asmākaṃ ridhyatu vacanaṃ”   <sup>615</sup> teṣāṃ ca<sup>616</sup> turagarājā<sup>617</sup> .. . . . . .   .. . . . . .    “idānīm .. . . . . .   .. . . . . .   <sup>618</sup>  dārakāṃ<sup>619</sup> ..<sup>620</sup> grahetvāna .. . . . . .   karuṇaṃ<sup>621</sup> pralapiṣyanti<sup>622</sup> .. . . . . .    .. . . . . .  <sup>623</sup> taṃ<sup>624</sup> vo manasi kartavyaṃ .. . . . . .”   </p>
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<sup>603</sup> Sing. for pl.; cf. BHSG §§ 25.4, 25.10; Se *upema*.

<sup>604</sup> The metre is *Āryā*; in *pāda* a we should read *mahāsamudrasya* for *samudrasya* (m.c.).

<sup>605</sup> Se *agamu*. For the 3. pl. aor. *agamā*, cf. BHSG § 32.112.

<sup>606</sup> The metre is *Śloka*.

<sup>607</sup> One short syllable needs to be supplied here in order to make *Āryā*; read e.g., *ca / va*; Se *paśyanti taṃ vāṇijā* (unmetr.).

<sup>608</sup> Na Se *°rājāṃ*; acc. sg. *rājāṃ*, not in BHSG, but we come across it a few times in Sa, e.g. 268r4; 268v3 *rājāṃ Kuśaṃ*.

<sup>182</sup> Sa Na *gatā* (s.e.); corr. Se.

<sup>183</sup> Sa Na *asmākaṃ* (w.r.); corr. Se.

<sup>184</sup> “thrice”; Se *triṣṭvā*; see BHSD s.v. *kṛtvā*1; cf. Sa 411v2: *trikkhutto garjītvā purastimāyāṃ diśāyāṃ antarāhāyati*; cf. Jā II 129: *janapadaṃ gantukāmā atthi, janapadaṃ gantukāmā atthīti tikkhattuṃ karuṇāya paribhāvitaṃ mānusiṇācaṃ bhāṣati*.

<sup>185</sup> Se *prakramiṣyaṃ*.

<sup>186</sup> Se *°putrā*; for the voc. pl. -a, cf. BHSG § 8.87; Abhis III § 6.27.

<sup>187</sup> Se omits *mā ca imāni dārakadārikāni parityajatha* (≠ mss.).

<p>yo ca teṣāṃ vacanaṃ abhiśraddadhiṣyati, sāpekṣo bhaviṣyati "eṣā me bhāryā, eṣo me putro, eṣo<sup>188</sup> me dhītā" ti, bhūyo rākṣasīnāṃ vaśam āgatā bhaviṣyanti, mama prṣṭhato dharanyāṃ prapatiṣyanti.</p> <p>ye ca<sup>189</sup> teṣāṃ rākṣasīnāṃ vacanaṃ nābhiśraddadhiṣyanti "na me bhāryā, na me eṣo putro, na me eṣā dhītā" ti, ye ca nirapekṣā bhaviṣyanti, te bālam apīṣṭhā me svastinā Jambūdvīpaṃ gamiṣyanti".</p>	<p>yadi yuṣmākaṃ evaṃ asyā<sup>625</sup> "mamêṣa<sup>626</sup> bhāryā mam(') eṣa putro vo   mama .. ..<sup>627</sup> dhītaro vo" avaśāvaśam eṣyatha ..<sup>628</sup> bhūyo   <sup>629</sup></p> <p>atha yuṣmākaṃ evaṃ asyā<sup>630</sup> "na m(') eṣa bhāryā na m(') eṣa putra<sup>631</sup> vo   na mam(')<sup>632</sup> eṣa dhītaro vo<sup>633</sup>" tato taṃ gaṃsyatha<sup>634</sup> svastinā pāraṃ"   <sup>635</sup></p> <p>evaṃ samanuśāsivā vāṇijānāṃ hayottamo   anukampayā kārūṇiko idaṃ vacanaṃ abravīt   <sup>636</sup></p>
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<sup>609</sup> Sa Na *rājasya dhītaro*, but this reading is inexplicable here and does not make sense; corr. Se; cf. with the reading found earlier in this chapter: *sthito sāgarasya tīre rākṣasīnagarasya uttare bhāge | unnāmita-uttamāṃgo bhāṣati vācāṃ turagarājā*.

<sup>610</sup> Se *rākṣasi*<sup>o</sup>.

<sup>611</sup> Se em. *rākṣasinagarottare*.

<sup>612</sup> This is probably *pāda* a of *Āryā*, not *pāda* b as Senart wrote; — | — | — | — | — | — | — | —; read *sthita* for *sthitaṃ* (m.c.) and *rākṣasi*<sup>o</sup> for *rākṣasī*<sup>o</sup> (m.c.).

<sup>613</sup> In *pāda* a we should read *mahāsamudrasya* for *samudrasya* (m.c.); *pāda* b is unmetrical.

<sup>614</sup> Sa *yarājasya* (lip.); corr. Na.

<sup>615</sup> Unmetr.; the metre could be improved by reading *asmākaṃ nehi* <ca / va> *pāraṃ* (*sa-Vipulā*) (')*smākaṃ vacana ridhyatu* (?).

<sup>616</sup> The mss. *nāma ca* (?); Se em. *āha ca* (≠ mss.).

<sup>617</sup> Se *turaṃga*<sup>o</sup>.

<sup>618</sup> This part is very corrupt; at least two verses might have dropped out.

<sup>619</sup> Se em. *bālāgraṃ*.

<sup>620</sup> If this is indeed *pāda* a of *Śloka*, one syllable needs to be supplied here.

<sup>621</sup> Se *tūrṇaṃ*.

<sup>622</sup> "They (= *rākṣasīs*) will be lamenting pitifully"; the mss. *prapalāyīṣyanti* (met.); Sa Na *prapalāyīṣyanti* (s.e.); Se em. *tūrṇaṃ prapalāyīṣyaṃ*, J. III 91: "I shall be flying away at great speed"; cf. with the reading in prose: *bahūni karuṇakaruṇāni ca pralapiṣyanti*.

<sup>623</sup> Lacuna; the missing part are the words spoken by the lamenting *rākṣasīs*, similar to the following ones in the prose version of the story: *mā āryaputra paravacanēnāsmākaṃ parityajatha. mā ca imāni dāraḥ kadārikāni parityajatha. mā ca imaṃ ramaṇīyaṃ ratanadvīpaṃ bahuratanam anantaraṃ parityajatha*.

<sup>624</sup> Se *etaṃ*.

<sup>188</sup> Masc. for fem.; Se *eṣā*.

<sup>189</sup> Sa Na *na* (s.e.); corr. Se.

<sup>625</sup> Se *asyāt*.

<sup>626</sup> Se *mamāiṣa*.

<sup>627</sup> Two syllables — ∪ need to be supplied here in order to make *Āryā*; Se *mamāiṣa dhītaro* (unmetr.).

<sup>628</sup> One short syllable needs to be supplied here in order to improve the metre, e.g. *va*.

<sup>629</sup> The metre is *Āryā*; in *pāda* a the word *evaṃ* is metrically redundant; read *yuṣmākaṃ āsyā* (m.c.).

<sup>630</sup> Se *asyāt*; for the 3. sg. opt. *asyā*, cf. BHS §§ 29.40, 29.41.

<sup>631</sup> Se *na mamāiṣa bhāryā na mamāiṣa putro vā* (unmetr.).

<sup>632</sup> Sa *mām*; corr. Na.

<sup>633</sup> Se *vā*.

<sup>634</sup> Se *gaṃsatha*.

<sup>635</sup> The metre is *Āryā*; in *pāda* a the word *evaṃ* is metrically redundant; we should read *yuṣmākaṃ āsyā* and *putro* for *putra* (m.c.); in *pāda* b the word *tato* is metrically redundant; Se omits it.

<sup>636</sup> The metre is *Śloka*; in *pāda* c two short syllables *a-nu-* are contracted into one long syllable (m.c.).

<p>evam bhikṣavaḥ sa Keśī aśvarājā teṣāṃ sarveṣāṃ vāṇijakaśātānāṃ samanūsāsivā ṭṛkkhutto<sup>190</sup> hīṣitvā sarvaṃ vāṇijakagaṇaṃ<sup>191</sup> ādāya khagapathena krānto<sup>192</sup>. tā rākṣasīyo tasya Keśisya aśvarājasya hīṣaṇaśabdaṃ śrutvā svakasvakāni dāraḥ kadārikāni ādāya āgatā “mā āryaputrā paravacanena asmākaṃ parityajatha. mā ca svakāni putradhītāni parityajatha<sup>193</sup>. mā ca imaṃ ramaṇīyaṃ ratanadvīpaṃ bahuratanāṃ anantaratanāṃ</p>	<p>“ehi māriṣa bhadraṃ vo vāṇijā bhadraṃ astu vo   ahaṃ vōttārayiṣyāmi dāruṇād bhayabhairavāt    so vāṇijāṃ grahetvā prakrānto medinīyaṃ khagapathena   ākāśe nirālambe marupakṣavihaṅgavāyupathe   <sup>637</sup> devagaṇā dānavagaṇā bhujaṅgamā<sup>638</sup> yakṣarākṣasā bhavane   vastrāṇi bhrāmayensu<sup>639</sup> “sādhu sādhu mahāsatva   <sup>640</sup> niḥsaṃśayaṃ bhaviṣyasi śāstā nacireṇa lokapradyoto   tāreṣyasi ..<sup>641</sup> jagad idaṃ jarāmarāṇasāgarāt pāraṃ”   <sup>642</sup> yeṣāṃ ca <i>tatra</i><sup>643</sup> āsi “mam(’) eṣa<sup>644</sup> bhāryā mam(’) eṣa putro vā   mam(’) eṣa<sup>645</sup> dhītaro<sup>646</sup> vā” te hayapṛṣṭhād bhrāntāḥ mahim aninditāḥ<sup>647</sup>   <sup>648</sup> yeṣāṃ ca <i>tatra</i> āsi “na m(’) eṣa bhāryā na m(’) eṣa<sup>649</sup> putro vā   na m(’) eṣa<sup>650</sup> dhītaro vā” ..<sup>651</sup> svastinā pāram uttīrṇā   <sup>652</sup> .....   evam eva iha .. .. Jambūdvīpe samāgatā   <sup>653</sup></p>
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<sup>190</sup> “thrice”; Sa *ṭṛkkhuttā* (s.e.); Na *ṭṛṣkhutto*? (blurred); Se *triṣṭvato*. Cf. Abhis III 279 *trikkhatto*; Pā *tikhattum*; AMg *ti-khutto*; see also Pischel § 451.

<sup>191</sup> Se *vāṇijagaṇaṃ*.

<sup>192</sup> Sa *kānto*; Na *prakānto*; Se *prakrānto*.

<sup>193</sup> Se omits *mā ca svakāni putradhītāni parityajatha*.

<p>parityajatha”.</p> <p>ye khalu bhikṣavas<sup>194</sup> teṣāṃ vaṇijānāṃ rākṣasīnāṃ mūle sāpekṣā abhūnsuḥ, te dāni prṣṭhato mahim patitā.</p> <p>ye nirapekṣā abhūnsuḥ, te svastinā rākṣasīdvīpāto Jambūdvīpam anuprāptā.</p> <p>syāt khalu puna<sup>195</sup> bhikṣavaḥ yuṣmākam evam asyād anyah sa tena kālena tena samayena Keśī aśvarājā abhūṣi. nāitad evaṃ draṣṭavyaṃ. tat kasya hetoh? ahaṃ sa bhikṣavaḥ tena kālena tena samayena Keśī aśvarājā abhūṣi. syāt khalu puna<sup>196</sup> bhikṣavo yuṣmākam evam asyād<sup>197</sup> anyah sa tena kālena tena samayena pañca vāṇijakaśatā abhūṣi. na khalv etad evaṃ draṣṭavyaṃ. tat kasya heto<sup>198</sup>? ete te bhikṣavas tena kālena tena samayena ŚāriputraMaudgalyāyana-pramukhāni pañca bhikṣuśatāni<sup>199</sup> tena kālena tena samayena</p>	<p>ye nāiva śraddadhiṣyanti vacanaṃ dharmarājino  </p> <p>vyasanaṃ te nigamaṣyanti rākṣasīhi va vāṇijā   <sup>654</sup></p> <p>ye ca puna<sup>655</sup> śraddadhiṣyanti vacanaṃ dharmarājino  </p> <p>svastinā ..<sup>656</sup> gamiṣyanti Vālāhenêva<sup>657</sup> vāṇijā   <sup>658</sup></p> <p><sup>659</sup>pūrvenivāsaṃ bhagavāṃ pūrvejātim anusmaran  </p> <p>jātakam idam ākhyāsi śāstā bhikṣūṇa santike<sup>660</sup>   <sup>661</sup></p> <p>te .. skandhāḥ te dhātavaḥ &lt;tāni āyatanāni ca&gt;<sup>662</sup>  <sup>663</sup></p> <p>ātmanam adhikṛtya bhagavāṃ etam<sup>664</sup> arthan<sup>665</sup> vyākare   <sup>666</sup></p> <p>anavarāgrasmi<sup>667</sup> saṃsāre yatra me uṣitaṃ purā  <sup>668</sup></p> <p>Vālāho (')haṃ ..<sup>669</sup> āsī muñjakeśo hayottamo  </p> <p>vāṇijānāṃ śatā pañca āsi Saṃjayino<sup>670</sup> tadā   </p>
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<sup>637</sup> The metre is *Āryā*; in *pāda* a we should read *medinīm* for *medinīyaṃ* (m.c.); in *pāda* b read *ākāśē* (m.c.).

<sup>638</sup> Se em. *bhujagagaṇā* (unmetr.). Cf. MW s.v. *bhujagama* “a serpent-demon”.

<sup>639</sup> Se *bhrāmayensuḥ*.

<sup>640</sup> The metre is *Āryā*; in *pāda* a read *devagaṇā*; in *pāda* b we should read *ensuḥ* for *ensu* (m.c.).

<sup>641</sup> One short syllable needs to be supplied here in order to make *Āryā*, e.g. *ca*.

<sup>642</sup> The metre is *Āryā*; in *pāda* a we should read *lokapajoto* for *pradyoto* (m.c.).

<sup>643</sup> Sa Na na hya (s.e.); Se *evam* (unmetr.); cf. with the reading in the next verse: *yeṣāñ ca tatra āsi*.

<sup>644</sup> Se *mamāiṣa*.

<sup>645</sup> Se omits these two words (≠ mss.).

<sup>646</sup> Se *dhītā*.

<sup>647</sup> “faultless”; so read all the mss.; Se em. *mahim abhito nuditāḥ* (≠ mss.); cf. with the parallel reading in prose: *te dāni prṣṭhato mahim patitā*.

<sup>648</sup> The meter is *Āryā*; in *pāda* a read *āsī* for *āsi* (m.s.); *pāda* b is unmetr.; the metre could be improved by reading *mama eṣa dhītaro vā te hayaprṣṭhād mahim patitāḥ*, but such emendation, though semantically correct, is too far-fetched and goes against the reading in the mss.

<sup>649</sup> Na Se *mamāiṣa* (unmetr.).

<sup>650</sup> Na Se *mamāiṣa*.

<sup>651</sup> One short syllable needs to be supplied in order to make *Āryā*.

<sup>652</sup> In *pāda* a we should read *āsī* for *āsi* (m.c.); in *pāda* b read *na mam(') eṣa* and *sotthinā* for *svastinā* (m.c.).

<sup>653</sup> The metre is *Śloka*; *pādas* a and b are missing, while *pāda* c is incomplete.

<sup>194</sup> Sa *bhivas* (lip.); corr. Na.

<sup>195</sup> Na Se *punar*.

<sup>196</sup> Na *punar*; Se *punaḥ*.

<sup>197</sup> Sa *asyasyād* (ditt.).

<sup>198</sup> Na Se *hetoh*.

<sup>199</sup> Se is lacking *śāriputramaudgalyāyanapramukhāni pañca bhikṣuśatāni tena kālena tena samayena*.

<p>pañca vāñijakaśatā abhūṣi<sup>200</sup>. tadāpi ete mayā dāruṇāto rākṣasīdīpāto<sup>201</sup> uddharitvā kṣemena mahāsamudraṃ tārayitvā Jambūdīpe pratiṣṭhāpitā. etarahiṃ pi ete mayā dāruṇeṣu dṛṣṭīgatesu vivartayitvā<sup>202</sup> anavarāgrāto jātījarāmarāṇasansāragahanakāntārāto tārītā.</p>	<p>evam idam aparimita bahuduḥkha uccanīcacaritam idaṃ purāṇaṃ   vigatajvaro vigatabhaya aśoko svajātakaṃ bhāṣati bhikṣusaṃghamadhye   <sup>671</sup></p>
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<sup>654</sup> Cf. Jā II 130: *ye na kāhanti ovādaṃ narā Buddhena desitaṃ | vyasanā te gamissanti rakkhasīhi va vāñijā.*

<sup>655</sup> *Se ye tu punaḥ.*

<sup>656</sup> One syllable is missing in Sa; Na *Se te*; alternatively, we may read *svasti pāraṃ gamiṣyanti* (cf. Jā II 130 *sothiṃ pāraṃ gamissanti*).

<sup>657</sup> *Se °ena iva* (unmetr.).

<sup>658</sup> In *pāda a* the word *ca* is metrically redundant; in *pāda d* the metre can be improved by reading *vālāhena va vāñijā*; *pāda b* corresponds to that in Jā II 130: *ye ca kāhanti ovādaṃ narā Buddhena desitaṃ | sothiṃ pāraṃ gamissanti vālāhenēva vāñijā.*

<sup>659</sup> The following *samodhāna*-verses are found also in Sa 141r, 174r, 189r, 276r, 375r.

<sup>660</sup> *Se bhikṣūṇaṃ antike.*

<sup>661</sup> *Pāda a* is *bha-Vipulā*.

<sup>662</sup> In the mss. the words *tāni āyatanāni ca* are missing; Senart supplied them; cf. with the parallel verses found in Sa 141r, 174r, 189r, 276r, 375r.

<sup>663</sup> One syllable is missing in *pāda a*; read *te ca skandhāḥ* or with *Se te ca dhātavaḥ*.

<sup>664</sup> Sa Na *etaṃ bhagavāṃ etaṃ*; corr. Se.

<sup>665</sup> Sa Na *arthan tu*.

<sup>666</sup> This line is unmetr.; the metre can be improved by reading *ātmanaṃ ca adhikṛtya etaṃ arthaṃ viyākare*; in *pāda d* the word *bhagavāṃ* is metrically redundant.

<sup>667</sup> *Se anavarāgrasmiṃ* (unmetr.); for the loc. sg. masc. *-asmi*, cf. BHSG § 8.63; Abhis III § 6.22; in ms. Sa, see Marciniak 2014: 177.

<sup>668</sup> In *pāda a* two short syllables *a-na-* are contracted into one long syllable (m.c.).

<sup>669</sup> Two syllables are missing, preferably *~ -* (*Śloka Pathyā*); read with *Se tadā*.

<sup>670</sup> Sa Na *saṃjayinā*; corr. Se.

<sup>200</sup> Sa *abhūṃsi*; corr. Na.

<sup>201</sup> *Se °dvīpāto*.

<sup>202</sup> *Se nivartayitvā*.

<sup>671</sup> The meter is *Triṣṭubh-Jagatī*; in *pāda a* we should read *evaṃ idaṃ aparimitaṃ* (m.c.), and assume contraction of two short syllables *a-pa-* into one long syllable; *pāda b* is unmetr.; perhaps we should read *uccaṃ ca nīcaṃ caritaṃ purāṇaṃ*, cf. Chopra 1966: 151-152 *ucc[āva]caṃ caritaṃ [idaṃ] purāṇaṃ*; *pāda c* is also unmetr.; in *pāda d* read *bhikṣusaṃghe* for *bhikṣusaṃghamadhye* (m.c.).

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#### Symbols and abbreviations used in footnotes

° = except for letters, following or preceding the sign, the word is the same as the preceding one  
 ≠ mss. = Senart's readings that do not agree with the readings of the manuscripts that he consulted (Mss. A, B, C, L, M, N).

Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

- BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953: Yale University Press.
- BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press.
- CDIAL = Ralph Lilley Turner, *A Comparative Dictionary of the Indo-Aryan Languages*, London 1973 (1st ed. 1966); Indexes compiled by D. R. Turner, London 1969; Phonetic Analysis, R. L. and D. R. Turner, London 1971; Addenda and Corrigenda, J. C. Wright, London 1985: Oxford University Press.
- ditt. = dittography
- DPPN = *Dictionary of Pali Proper Names*, by G.P. Malalasekera, 2 vols., London <sup>1</sup>1937-1938; London <sup>2</sup>1960: The Pali Text Society.
- Divy = *The Divyāvadāna: A Collection of Early Buddhist Legends*, ed. Edward Byles Cowell and Robert Alexander Neil, Cambridge 1886: The University Press.
- Geiger = *A Pāli Grammar* by Wilhelm Geiger, translated into English by Batakrishna Ghosh, revised and edited by K. R. Norman, Oxford 1994: The Pali Text Society.
- hapl. = haplogy
- J. = *The Mahāvastu*, translated from the Buddhist Sanskrit, 3 vols., London <sup>1</sup>1949-1956; <sup>2</sup>1973-1978, <sup>3</sup>1987, The Pali Text Society (Sacred Books of the Buddhists; v. 16, 18, 19).
- Jā = Jātaka, together with Jātakathavaṇṇanā (ed. Fausbøll 1877-96).
- Kv = *Kāraṇḍavyūha sūtra: A bi-lingual critical edition for the first time from Sanskrit-Tibetan manuscripts with an introduction*, edited by Buddhadev Bhattacharya, New Delhi 2016: Kaveri Books.
- lip. = lipography
- m.c. = metri causa
- met. = metathesis
- Mv (KM) = A new edition of the *Mahāvastu*, currently under preparation by Seishi Karashima and Katarzyna Marciniak at The International Research Institute for Advanced Buddhology at Soka University.
- MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899: The Clarendon Press.
- Na = the oldest extant paper manuscript of the *Mahāvastu*; completed in 1657 by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal, Kathmandu; the microfilms are available at the National Archives of Nepal in Kathmandu and at the Staatsbibliothek zu Berlin.
- Pā = Pāli
- Pischel = *A Grammar of the Prākṛit Languages*, Motilal Banarsidass Publishers, Delhi 1999. First Edition: *Grammatik der Prakrit-Sprachen*, Karl J. Trübner, Strassburg 1900.
- Pkt = Prakrit
- PTSD = Thomas William Rhys Davids & William Stede, eds., *The Pali Text Society's Pali-English Dictionary*, London, 1921-25.
- s.e. = scribal error
- Sa = the sole palm-leaf manuscript Sa of the *Mahāvastu*; on paleographic grounds dated to ca. 12th-13th c.; the original is lost; the microfilms are available at the National Archives of Nepal, Kathmandu, and at the Staatsbibliothek zu Berlin.
- Se = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série).
- Skt = Sanskrit
- unmetr. = unmetrical
- Vin = *Vinayapiṭaka*, ed. H. Oldenberg, 5 vols., London 1879-1883: The Pali Text Society.
- Vv-a = *Paramatthadīpanī III: Dhammapāla's Commentary on the Vimānavatthu*, the Burmese edition, with other editions collated by Peter Jackson; index prepared by Yumi Ousaka: 2016 Bristol: Pali Text Society; revised ed. of *Dhammapāla's Paramattha-Dīpanī, Part IV: Being the Commentary on the Vimāna-vatthu*, ed. E. Hardy, London 1901: Pali Text Society.
- w.r. = wrong reading